THE COMMONWEAL

A Weekly Review of Literature, The Arts and Public Affairs

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THE CALL OF THE LAND

IT IS very probable that the New York *Herald Tribune's* comment that the second week of May of this year will be remembered long in weather science "as the week of the Great Dust Storm" will be a true prediction—much truer, perhaps, than many ordinary weather predictions, even those issued by the weather bureaus themselves. The extraordinary nature of the phenomenon impressed itself upon all its observers vividly, but only momentarily. The strange darkening of the sky during several days by clouds not of rain or moisture, but composed of particles of earth swept from the farmlands of the Dakotas and Nebraska, and other Western states, was a curious spectacle, but only those victims whose eyes or throats were badly irritated, and were obliged to seek medical aid, gave it more than passing attention. The scientists who specialize in weather science, however, were greatly stirred. The many measurements which they made will in due time be correlated and studied; but meanwhile the estimate that more than a half a billion tons of soil were scattered by the wind over the Eastern states is regarded as not improbable.

There were notable dust storms recorded in the United States in 1895 and 1901. While the distances traversed by the earth atoms in all recorded instances in this country are very considerable, they are insignificant when compared to the thousands of miles over which the storms in the Sahara Desert scatter their sands. Other American storms were also denser than the latest phenomenon, at least in spots; but as the *Herald Tribune* remarks, it is likely that the May storm stands alone in respect to the area covered, the volume of air affected, and the quantity of soil moved by the wind. Unusual dryness and strong persistent winds combined, affecting soil as yet uncovered either by crops or weeds, seem to have been the main cause of the storm. Behind these immediate factors—at least in certain areas—there are others less accidental, namely, the denudation of vast areas and also the drying up of water courses, by the reckless and unchecked destruction of forests and woodlands in the past.

We are not, we hope, to be accused of being superstitious if we recognize an aspect of the great sand storm which will probably not be

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studied by the specialists in weather science, and which, to our way of thinking, provides a reason why the storm ought to be remembered by the people of the nation, as well as by the experts. Signs and omens and wonders are usually the accompaniment, at least in popular imagination, of all periods of human crisis, and at the risk of being regarded as fanciful, we wonder if the great dust storm may not be considered such a portent.

For during those days when all our great Eastern cities were overhung and enveloped by the vast cloud of swirling dust—stinging all eyes, and blinding some, and making the air of our industrial centers even more deleterious than its ordinary dosage of automobile fumes and coal dust—there was something a little sinister in the atmosphere, as well as discomfort. It was almost like the start of a gas attack, in some invasion pictured by the lurid prophets of future wars. And yet the stuff of this invasion was itself not bad, but good—in its proper place, under fitting conditions. It was the soil from which our bread should come. It was the earth that is the mother of all life, human as well as vegetable. The storm came like the call of that Mother Earth to the children imprisoned, or self-exiled, in the cities—a voice of anger at her neglect and ill-usage—a voice calling attention to the fate of all cities which are made by men who cut the roots that connect their lives with the life of nature, the life of the earth. For such cities themselves at last wither and die and pass away like dust in the wind.

However that may be, the fancy may serve to provide a reason for again calling our readers' attention to the Catholic Rural Life Movement, and the excellent but far too little known organ of the Catholic Rural Life Conference, *Landward,* published quarterly at Clarksville, Maryland, by Father W. Howard Bishop, assisted by an advisory board of editors representing many of the leaders of the movement. Among them is Father Edgar Schmiedeler, O.S.B., the director of the Rural Life Bureau of the National Catholic Welfare Conference. Another is F. P. Kenkel, of the Central Verein, which has pioneered the Catholic rural movement, in many respects, for a long time. *Landward,* as the organ of the movement, brings together the more significant features of many separate attempts to impress the vital importance of a far larger participation by Catholics in the rural life of the nation upon the minds of our clergy and our laity alike. In the current number, for example, there are inspiring accounts of two notable achievements; first, the actual start of the first Catholic rural colony, in the shape of the Ligutti Subsistence Homestead Colony, at Granger, Iowa; and, second, the encouraging success of the first National Rural Life Essay Contest, in which the pupils of elementary and high schools in the rural districts of no less than fifteen dioceses took part, to the number of about six thousand. In addition to the actual work begun by Father Ligutti in Iowa, another *Landward* article relates the preliminary steps taken for a similar project at Austin, in the Diocese of Winona. Other articles include one by Father LaFarge, on the rural life element that is fundamental to the state of Maryland, and which is being stressed by the tercentenary celebrations this year, and another is the circular letter addressed by Bishop Winkelmann, director of the Catholic Rural Life Conference, of St. Louis, to the priests of that archdiocese, describing the organization of the bureau established by Archbishop Glennon, and calling upon them for active assistance.

What is really the fundamental fact of the Catholic rural movement is well brought out by Bishop Winkelmann—the fact, namely, that unless Catholics return to the land, "the fountain spring of population," and unless the material and spiritual interests of those already on the land and those who return are fostered assiduously, the Catholic population of the United States must decline in numbers. In other words, the Catholic Church, humanly speaking, instead of growing, will begin to die in the country where it has made so great a progress. But very much of that progress was artificial—it was part of the tide of immigration, absorbed by American industry. Too small a portion sunk roots in the soil. City families invariably die out after a few generations of urban life. Unless Catholics have a large proportion of their numbers replanted on the land, they too will be buried in the dust storms of the future. This is the great issue confronting the Church in the United States, and it is the special task of *Landward* to keep it before our minds.

WEEK BY WEEK

DURING the week, America grew conscious of "dust storms" which were literally picking up newly seeded fields in the Middle West and moving them off toward Gotham.

The Trend of Events

The outlook for wheat in particular was radically changed. Whereas it had been predicted that quota restrictions would not suffice to keep the golden grain at price levels desired by the government, observers now predicted that the shortage would run into many millions of bushels. "Roosevelt luck," some critics of the agrarian policies now in force termed it. At all events the grain markets buzzed with activity. Meanwhile other exchanges witnessed a marked decline in prices. Bonds in general were weak, stocks settled back into the rut prevalent during the first days of the year. Some of this recession was attributed to the fight against stock exchange regulation; more was said to emanate from

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"growing distrust" of NRA and other government policies. At any rate, economists of varying shades have been pummeling the "business control system" vigorously from a number of points of view. The indications are, however, that a real test will come only after a fight for presidential tariff powers has been won. If advantageous trade agreements can be signed, there should follow a gain of international business. And from that gain alone can there be expected increased returns on the American investment abroad, the present status of which is a source of anguish and dismay.

Education and the Emerging World

THE AMERICAN HISTORICAL ASSOCIATION has published seriatim the report of a Commission on the Social Studies in the Schools. We consider this a highly important document concerning nearly every part of which there should be full and frank discussion. Owing to the nature of the subjects considered, it is imperative that Catholics, who are doing a great amount of educational work, should concern themselves particularly with the plans for correlating the school and "emerging society." In general we would say of the report that it has a plan embodying a considerable amount of academic vision. The principles adopted as guiding lines of thought are in the main so right that there is danger lest they be considered mere platitudes. Nationalism in particular is discussed sanely. Debate is to be expected of course on the basic assumption: "Cumulative evidence supports the conclusion that, in the United States as in other countries, the age of individualism and *laissez-faire* in economy and government is closing and that a new age of collectivism is emerging." The difficulty here, as the Commission itself frankly acknowledges, is to hit upon correct definitions of such terms as "individualism" and "collectivism." It places itself on record as opposing the "dangers of goose-step regimentation in ideas, culture and invention, of sacrificing individuality, of neglecting precious elements in the traditional heritage of America and the world." But all that granted, we find in many sections of the report a curiously Wellsian quality—an attitude of divorcement from reality and a confidence in both the natural goodness of man and the value of educational systems—which sometimes suggests a veritable naïveté of mind.

AS AN example we wish to quote the following paragraph: "In summary, an institution for the preparation of social science teachers should be a center for introducing young men and women to a realistic knowledge of the trends, tensions and conflicts of American society in its world setting, for bringing them into close and living connection with all the great systems of social thought—ancient, modern and contemporary—and for revealing to them the magnificent potentialities of science in the realization of the finest dreams of mankind." This seems to us to reflect thinking of a sorely muddled and non-realistic kind, which is manifest also in the explanatory paragraphs which follow. It is there argued that the decline of the birth rate and the grant of new leisure by reason of increased economic efficiency combine to "make it easily possible for the schools to secure intelligent and thoroughly competent social science teachers." Since when has there been any such automatic source of supply for intelligence of the sort which the summary calls for? There has been a lot of leisure in this country since 1930, and some of it is reflected in the added bulk of the contributions handed in to editors. Does it follow that the quality of the writing is any better? But more seriously, having slight acquaintance with Teachers' College and rather more with the world that is, we doubt very much that science will realize the "finest dreams of mankind" or that a good teacher of social outlook and trends must necessarily be brought into "close and living connection with all the great systems of social thought." Unless the schools which are to prepare youth for the "emergent future" are vastly more canny, hard-headed and aware of terra firma than the definitions alluded to above suggest, we are in for a flood of damnonsense which will make even our muddled present state look like an era of Kants and Aquinases.

In Behalf of the Indian

THE NEW Indian Bill, sponsored by Commissioner John Collier and under consideration at the Capitol, is an honest attempt to evolve a plan out of the many endeavors, some of them rather ancient, made to solve the problem of the tribes. Were these all alike or had they even been treated in virtually the same way, progress would be easier. As things stand today, any measure adopted must be liberal and elastic enough to meet a number of distinct situations. We believe that the new bill is desirable. Monsignor William Hughes, director of the Bureau of Catholic Indian Missions, holds that it satisfies the legitimate desires of missionaries, who seek to carry on their work but who know also the value of material and social advantages. Monsignor Hughes states: "Allowing for necessary changes in important details, the main features of the bill are constructive. It provides for self-government, education therefor, land sufficient and in workable units, and law and order. The measures are concrete and constructive. Better may be found. None such have heretofore been offered. For instance, the Court of Indians' Affairs would meet a real need, much as do

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domestic relations and children's courts for whites." The bill is said to incorporate a good deal of Canadian experience, which can point to a hundred and fifty years of friendly relations between Indians and the dominant race.

A Break for Small Communists

IF THE great truth embodied in the statement about Waterloo and the cricket fields of Eton is still in operation, all is by no means lost in Soviet Russia. Nothing has been more interesting in the news of late than the instances of the humanizing of the collectivist theory as applied to the training of children. The earliest proletarian educational concept was severe in the extreme. With a ruthless thoroughness that recalled, now Mr. Gradgrind's experiments, now the nightmare accounts of infant "conditioning" in Mr. Huxley's "Brave New World," the child born to a destiny in the U. S. S. R. was to be trained from the beginning as a perfect unit for the Soviet state—realistic, materialistic, machine-minded and collectivist. His play was a miniature model of what his later utilitarian activity was expected to be; the content of his study was largely economic; Marx and Lenin were his main contacts with history; and bourgeois ideology, as represented in individualist, imaginative or "capitalistic" concepts, was interdicted. This rigid and fantastic scheme, it seems, is being pretty rapidly modified in favor of the old accepted practises long found right for children throughout our simple bourgeois society. Not long ago, fairy tales were recalled from banishment and officially endorsed again for the diversion of little proletarians. Shortly thereafter, non-propagandist history, in the sense in which everyone outside of Russia understands the term, was restored to Russian elementary schools. Now one reads that toy shops are opening up in Moscow, filled with the dolls and drums and other non-collectivist, inutilitarian things immemorially designed to make children happy. None of this means, of course, that the Soviet has ceased to be; but the tendency to give back to the Russian child so many of the merely human *mores* may mean more hopeful things for the future of Russia than have seemed possible so far.

Developments in Art

UNDER the vigorous, able and cosmopolitan leadership of Jonas Lie, newly elected president of the National Academy of Design, this influential institution in our artistic development promises a phenix-like renewal. The rose leaves and ashes of yesteryear had accumulated in the Academy, as they do in such institutions, beyond a reasonable proportion. Definitely the Academy should be conservative; that by tradition is its function and it is a dignified and valuable one. But even conservatism cannot stand still. With Mr. Lie, as those who know him know, this will not happen. His own art has the thorough workmanlike competence on which the Academy has insisted and of which it has in the good sense been conservative; it has too a fine, clean individuality, an impressionism that will bear living with and that can stand being in the best of surroundings in the best of company. Personally he has a caustic wit that is like a cleansing corrosive, rather than being idly or temperamentally malicious. Four things he proposes for the metamorphosis. The first is that the Academy should drop the "Design" part of its name because it is misleading to persons only casually informed, for the membership embraces not only designers but also painters, sculptors, architects and printmakers. National Academy of Arts or National Academy of Fine Arts are suggested as more appropriate names. Some of the "old boys" who have been with the National Academy of Design almost since its inception in 1825 may be expected to resist this with heartrending cries. Internal politics in the Academy are no child's play.

THE SECOND proposal is that the Academy's annual exhibition be broadened by increasing the number of invited paintings and sculptures and decreasing the number of those on the jury who pass on what work by non-members shall be shown. At present there are twenty on the jury and Mr. Lie is quoted as saying, "I think that a large jury always makes for mediocrity in a show." The third proposal is that the free school of the Academy be liberalized by employing some instructors who are pursuing some of the more modern techniques. And the fourth proposal is that the Academy take steps to be more truly national and less parochially New York. "I believe that art must come from the soil," Mr. Lie said. "Because artists tend to congregate in New York, other parts of the country are proportionally lacking in artists, and local color is lost. I think the Academy should back community art groups and local museums." This point seems to us most important. When we witness the vast amount of critical literature, of which "Main Street" is an arch type, and of escapist literature by the younger generation all melodramatically horrendous and frustrated and sex-absorbed, we appreciate that there is great need for American communities to brighten up the corner where they are. Art cannot do it all; it may not even be the most important thing; but it certainly can contribute to the making and the appreciation of locales that are humanly pleasant places in which to live. We have been prodigal with the natural beauty of our country. The times are ripe for a national tradition that the works of our hands, the visible signs of our living, shall not be ugliness.

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ARE DOGMAS IMPORTANT?

By WALTER LE BEAU

In a recent book, Dean Gauss of Princeton expressed the conviction that "science alone will not save civilization." We hold that only a deep and fervent religious awakening will evoke the force or the vision needed to form the existing social chaos into dependable institutions. But what is religion? In the following paper, a sincere effort is made to answer that question in the light of Catholic doctrine and experience. While challenging, it is traditional in the very best sense of that term.—The Editors.

THE TEACHER of religion soon discovers that moral lessons have a greater appeal to his students than dogmatic truth. He is made to feel, almost from the beginning, that Catholic dogma is not overwelcome in the classroom. Naturally, he is disappointed if he is a dogmatist and loves to revel in the surging beauty of dogmatic truth; but if he is a liturgist, he becomes spiritually disquieted by the negative response accorded the beautiful and meaningful doctrines connected with the liturgy.

He is not alone, however, in this disturbing experience of finding his students unfavorably disposed to dogma. The pastor who has a more specific charge of souls generally senses the same attitude in his congregation. Some want instruction; others want counsel; still others want to be emotionally stirred; and a few want to be scolded. But no one wants to listen to a sermon that he cannot understand—which is the laity's way of rejecting dogma. Moral instructions therefore find an attentive audience, but the presentation of dogmatic truth very often produces a negative reaction.

Both the professor and the pastor may well wonder what it is that makes the task of religious instruction so difficult. The question is sharpened to a very fine point when the professor reflects on the preaching of Saint Paul, of the other Apostles and disciples, and all the Fathers, and on the attitude of their hearers contrasted with that of his students. For the first four centuries of the youthful Church, before persecution from within began, one is impressed by the elevated dogmatic tone employed by the then "teachers" of religion, and the eagerness of their "students." It is manifest that the faithful of that time were content only with a thorough understanding of their new state. They wanted to know just what it meant to be Christians, and it was only after they had acquired this knowledge that they began to determine their way of living, which they were able to do, generally, of their own accord. It was during these first seriously honest centuries of the Church, then, that a proper relation was maintained between dogma and moral. Moral lessons were of course given. But it may be confidently said that the faithful were interested first in dogma, and secondly in moral, as a consequence of dogma. They were supremely conscious of the fact that "being" comes before "acting." And there is a scholastic principle that emphasizes their thought in the frequently quoted *agere sequitur esse*.

The general attitude of today is the direct opposite of that of the early Christian. It is believed now that being follows upon acting (*esse sequitur agere*); that one is a Christian if he acts like one. This improper conception has misled many to try living as Christians before they really became Christians—by baptism for the convert, and by conviction for those born in the faith. There is a mistaken belief that men must live worthily of Christ before adopting Christ. The exact reverse is the truth: they must be adopted by Christ before it can be possible for them to live worthily of Him. The former is the sad mistake of the human thinking that he can accomplish the superhuman of his own power. He forgets that men do not choose Christ, but Christ chooses men.

It may be assumed then that this strange perversion (*esse sequitur agere*) is the root of the difficulty now attending religious instruction. Students in Catholic educational institutions, as well as incorporation in Christ, the super-life, Christo-upon knowing how to live the life of a Christian that they overlook the more fundamental business of knowing how to be a Christian. The task of the instructor therefore is to teach them the relative importance of being over acting, of dogma over moral.

Were this simply a matter of changing the curriculum of studies, the instructor's work would be simple. Doubtless, this he must do. But he must also correct the false conceptions of his students regarding the relative importance of dogma and moral. This is difficult, for it necessarily implies a change of attitude toward dogma: aversion to it must be changed to love for it. How may this be done if the students lack the ability, so it seems, to grasp even the content of important dogmatic truths, without which it is impossible to arrive at any adequate perception of their inherent beauty? It is not an uncommon occurrence in the classroom that discouragement is born out of the utter lack of apprehension written over the faces of young men after an hour of sincere effort on the part of the instructor to expound such truths as the faithful at large, are so seriously intent

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centric and Theo-centric spirituality, the mediatorship of Christ, and the sacrificial-mindedness necessary for a proper cooperation in the central act of the plan of redemption. These are the shining dogmatic truths that illumine the way to a true conception of Christian being. Of greatest importance is the doctrine of incorporation in Christ, with its attendant consequences of membership in the Mystical Body. "Christianus alter Christus," said Tertullian. But the greater part of men, so it appears, cannot grasp this tremendous truth; they never become conscious of it.

Why is it that men are seemingly incapable of appreciating dogmatic truth? Surely it cannot be because their intellectual powers are objectively less than those of earlier Christians! The answer, then, must be looked for in their subjective application of those powers. What is it that absorbs their mind so completely that it colors their whole mental activity?

Some have essayed an indirect answer by indicating the drying-up process of materialism. One's eyes could not be constantly riveted on the earth without becoming unaccustomed to looking to heaven. But not everyone may be accused of greed and ambition. Some therefore have been somewhat the victims of the times. It is always true that one cannot live in a cold room without getting cold. And when nearly everyone had visions of wealth—which frequently became actualities—and when even those who didn't get rich could not keep from talking about it, the spiritual atmosphere became coldly dry. It must be admitted that in such an atmosphere dogma could lose its warmth of appeal, and men would no longer be interested in knowing what it meant to be Christians.

There are others who would lay all present spiritual ills at the door of rationalism. Beginning with the early Christians who had nothing more than the strict undeveloped deposit of faith, they proceed through the centuries, relating the instances of heretical doctrines which persecuted the Church from within, pointing out how enlightened reason alone could master the situation in every instance, and how reason, overproud of its power, finally ran away with faith in the sixteenth and ensuing centuries, until at present, at least in some quarters, unenlightened reason calmly treads the boards. They thus succeed in establishing an attractive hypothesis. People have frequently attributed to men what was really the work of the Holy Ghost through men. It is quite possible to lose sight of the essential nature of the teaching Church, and, becoming involved in one's thinking processes, lose faith. And if faith be lost, or even weakened, the ability to grasp dogmatic truth would be considerably lessened. Even the acquired ability to reason logically is of little worth without the gift of faith. So the rationalist's attitude toward dogma and "Christian being" would very soon become similar to that of the materialist.

It can hardly be said, however, that either rationalism or materialism is responsible for all, or even for a great part, of the trouble. Very few people are downright materialists or rationalists. But perhaps there is just enough of the two in the modern person to make him an out-and-out individualist—and this may explain the difficulty. None know so well as the American people how much material independence has contributed to the transformation of men into selfish individuals utterly oblivious to the rights and needs of others when their own were concerned. At the same time, other peoples, perhaps more than the American, have undergone a similar transformation intellectually from the insidious effects of free thought. Now the modern man may be termed a product of the combined effects of this material and intellectual independence. He is a creature who has a secret desire to own things and think as he pleases. Figuratively, he belongs to a race of men who no longer know themselves little less than angels, but think themselves more than gods. He has shifted the center of the universe to his own little self. To him all things must come as to their final end, and from him all things must go out only to return with interest. He has become an individualist; he is completely absorbed in himself.

How evident this is in the several classes! The financial genius no longer holds his wealth in trust for others, but for himself; the statesman frequently represents himself, and not his constituents; the author often writes for his own aggrandisement; the artist no longer looks upon himself as a contributor to beauty, or as a medium through which beauty could be made known to others; the inventor has ceased to consider it his vocation to alleviate human suffering; and the scholar looks for a lucrative position in a large university. Thus "individualism" in the social world.

But what of individualism in the spiritual world? That there is such a thing as individualism, and to an alarming degree, in the spiritual life of the people as well as in their social life, cannot well be denied today. Call it what you will, it is there. Men pray as though they, here and now, were the final end of their prayers. They pray that they may receive a hundred-fold in return. Private prayer has no longer any meaning outside the individual, and even public prayer, the liturgy, is forced into an unnatural position to accommodate the "individual." All in all, the faithful still want to be saved, but they want to save themselves, somehow independently of the mystical, and therefore, social Christ.

Even in a matter of such tremendous import as salvation, men are trying to be individualistic. And as an indication of their vain attempt, it may

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be said of the greater part of them that the one thing of which they seem to be the most incapable is giving themselves. They cannot quite make up their mind to let themselves go completely. There is a drawing back in all their efforts at prayer that manages to withhold the better part. Frequently, the thought of giving never enters in at all. The spiritual life is looked upon rather as a receiving business, a mere willingness to accept, a profitable business. (This is not contradictory, be it noticed, to the above statement that men cannot adopt Christ, but must let Him adopt them. What actually happens is that Christ draws them to Himself by prevenient grace, but leaves the actual surrender to be freely made. The faithful must give themselves. Man is endowed with free will, and even God will not do violence to this prerogative in him.) Here then is the fruit of individualism when it is transferred to the realm of the spirit. Just as men are wrapped up in themselves socially and intellectually, so they are spiritually. They make themselves the grand terminal in the spiritual world as in the social world, to which, and out of which, all things must come, and go. And this selfishness, this inability, in other words, to really give without thought of receiving, augurs an ignoble soul, a certain coarseness, the absence of a benign generosity, and a dearth of humility. All of which the individual tries to cover up by sporadic outbursts of action. He knows that he has not given himself to Christ, which is the only thing that can establish true Christian being in him, but he will try to act as though he had, nevertheless. Thus acting comes before being, moral is preferred to dogma, and it may be said that men are no longer intellectually capable of grasping such a truth as incorporation in Christ, because in ceasing to be spiritual spendthrifts, they became intellectual misers. Thought comes naturally only when it is profitable to the individual.

The writer is convinced that this is one of the reasons for the present lack of interest in dogma among the laity in most instances. There are exceptions, of course, and many of them. But it remains true that the faithful generally regard dogma as mostly for privileged people, and of little profit to themselves. The profit motive runs through their spiritual life as it does through their social and intellectual life. They like to hear, for instance, that good works will be rewarded, but they do not care to be told that they are other Christs, that they belong so completely to Him that they should have only the will of Christ, because this requires of them that they cease being individualistic. And they are loath to even think of ceasing to live in themselves and beginning to live in Christ, and letting Christ live in them.

THE THRUSH

By L. A. G. STRONG

THE TRAVELER woke to the thunder of wheels, and saw the light lipping greyly under the edges of the brown blind. The train was humming its way along at a great speed. He had slept uncommonly well—a little brokenly at first, while the train hammered its way down through the industrial North, and pulled up with a hiss and a jolt in large empty stations where the garish lights and the harsh, echoing voices of the porters emphasized the chill of the barbarous hour. Now, after three or four hours of deep sleep, he stretched and gave a groan that was half stiffness and half content.

A loud knock upon the door made him jump. Before he could say "Come in," the door cracked open close beside his head, portentous as a wall splitting in an earthquake, and the attendant's head and shoulders entered the gap. Seen upside down, from beneath, he had a fearsome aspect.

"Half past six, sir," said the man, coming in.

"Will we be on time?"

"Twenty minutes behind, sir. In at ten to eight."

"Good. That gives me time to think about it."

Lying for a few minutes more, the traveler got up and pulled up the blind. What a contrast from the wild Highland scenery upon which darkness had last night descended! The flat, unadventurous fields of England were speeding past, the somnolent hedges, the trees heavy and brooding, and all—fields, trees and hedges—grey with dew. Here and there an advertisement stood in the fields, advising in subdued tones some unreal specific, unreal because the hold of morning was still so strong upon the country that hoarding and legend seemed but a part of the day's first innocence.

The traveler began to dress, noticing as they neared London how the villages became thicker, how the streets, empty at first, began to have a man, two men, a girl, and presently a thin stream of people walking to the station, vanguard of the great diurnal rush of workers to the town. It was for the sake of these level fields, of these middle-aged and comfortable trees, that they lived so far afield, preferring to rise thus early and take a long, slow journey, rather than live nearer in and huddle round the hive.

"London, 17½ miles." "London, 17½ miles." "London, 17¼ miles." By an effort of self-control he refused to look at the hoardings, and

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was presently rewarded by reading "London, 13 miles." At last the train slid into the echoing gloom of the terminus.

It was chilly on the platform. The porter led the way to the luggage van, whither soon congregated the long-distance passengers, several of whom the traveler recognized, having seen them at the other end or in the train. All looked rather underdone and owlish after the journey. The porter, fat, cheerful, and elderly, bade the traveler stand while he fetched a barrow. The traveler stood; then, noting an interesting little group by the engine, consisting of the engine driver, fireman and a couple of porters, he went to see what it was all about. As he got there, the fireman climbed onto the front of the huge, steaming, hissing engine, picked something up and clambered down again. It was a thrush. Evidently the engine had struck it at full speed, for it was crushed and bloody. The fireman held it gingerly by one wing, dangling it well away from his filthy overalls, and the traveler felt a thrill of humorous wonder that a man smeared in so many kinds of mess should be particular about a speck or two of blood.

The engine driver contemplated the bird, his head on one side.

"Pore little chap," he observed. "Caught him a fair smack, eh?"

The fireman looked at the victim with distaste.

"What shall I do with it?" he inquired.

The driver nodded. "There," he said. "Close behind you, look."

All turned round, and beheld the station cat, a corpulent and well-to-do-tabby, which had come out for a morning walk upon the platform.

" 'Ere you are, pussy."

The fireman tossed the mangled bundle of feathers at her feet. She drew back her head sharply, regarded the object, leaned forward cautiously and sniffed it: then withdrew, and walked slowly away with every symptom of offended dignity.

The engine driver guffawed delightedly.

"Coo, grand, ain't she?" he exclaimed. "See 'ow she turned up 'er nose at it? No thank yer. Nowhere near good enough for the likes of 'er."

"Spoilt," said the fireman digustedly. "That's what she is. Spoilt. Why, most cats 'ud be only too thankful."

"Ah," said one of the porters. "She gets her vittles too easy. She can afford to be partickler, she can. Refreshment room cat, see? Everyone a feedin' of her all day long."

"What do they want a cat in the refreshment room for, anyway?" demanded the fireman.

"Keep down the mice what comes after all the crumbs," suggested the engine driver. "That's it, ain't it, mate?"

"That there cat 'ud be too fat to catch a mouse." The cat's rejection of his gift seemed to rankle with the fireman. "Besides, if she can get her food all day for nothing, she ain't going to bother to catch mice."

"Ah, but it's 'aving a cat there," said the engine driver earnestly. "It keeps the mice away, see? My sister-in-law got one at home, every bit so fat as what that cat is. Never caught a mouse in its life. No call to. But it keeps 'em away wonderful—the mice, I mean."

"I don't see it," said the fireman obstinately. "Mice have got sense, I suppose, same as any other animal. I mean to say—"

"It's the smell o' the cat," the engine driver said. "The smell, and seein' her about the place. They know it's dangerous, see?"

"Does your sister-in-law, or whoever it is—"

"My sister-in-law. Down at Balham. That's right."

"Does she ever see mice about?"

"Not one," replied the engine driver triumphantly. "Not a single one. That's what I keep telling you. It's all along of the cat frightening 'em."

"How does she know there's any mice there for the cat to frighten?" persisted the fireman. "What I mean to say is—"

The traveler felt a touch on his arm, and turned to find the porter at his side, with the luggage all stacked ready on the barrow. Reluctantly, he turned and followed him toward the exit.

Jeweled Tree

Last Sunday wore a downcast look. Rain fell in ceaseless flow;
I suddenly looked forth: Upon the hillside, bending low,
My peach tree like an opera star, was diamonded so.

A thousand crops hung from the boughs, renewing as they died
(Even as the soul of Undine lives, and will not be denied
Revisiting in sparkling waves, gorgeous and glorified).

A gift from heaven that loved the earth and knew not where to stop,
Strange immortality flowed down and blest me, drop on drop—
Wild sprays of water cleansed the land, ran from the bright tree-top. . . .

This jeweled tree, all shining stood. The light it seemed to be,
Entranced with life's redeeming Word—returning endlessly—
Again baptizing me, again my full name giving me.

COLETTA RYAN.

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THE COLUMBIA REPORT

By S. A. O'MEARA

"BIRDS in their little nests agree," was the optimistic verdict of Dr. Watts, but certainly economists do not. The average citizen, with views of his own concerning what ought to be done for the country, may reap a modicum of comfort out of the fact that learned experts look upon one another's plans with scepticism and dismay. Nevertheless there is such a thing as economic science—a body of facts and deductions from them which establish at least a few doctrines as dependable as those advanced by any other enquiry. This is almost demonstrable from "Economic Reconstruction," a report issued by the Columbia University Commission and now published by Columbia University Press.

Late in 1932 it was decided that Columbia should take the initiative and invite a number of economists, both practical and academic, to confer with its own scholars regarding fundamental industrial and monetary problems. The major topics were defined as the relationship between production and the existing price system, the status of money as an industrial factor and the influence of improvements in industrial technique. Unquestionably the committee selected formed a learned and intelligent group. Not all could stay with the work to its conclusion. Some were called away by engagements elsewhere, and at least one was so hostile to the trend of the discussion that he withdrew. The committee succeeded, however, in formulating a group report, to various conclusions of which individual members then dissented. Perhaps the typical attitude was that expressed by Professor Wesley C. Mitchell:

> Realizing keenly the fallibility of any opinions I can form regarding the best ways of dealing with the intricate problems discussed, I attach no great importance to my doubts concerning certain of the views expressed.

It is this very sound recognition of the limitations of present knowledge which underlies, as a matter of course, the "experimental" nature of current economic and political action. In days when mankind was less vocal and harassed, matters drifted along rather automatically, laws being concerned primarily with offenses against the general welfare construed as unethical. Now something has to be done—some surgical operation must be undertaken—but both diagnosis and remedial action are uncertain. Such conditions make the theorist more than usually dangerous. We can combine denunciation of abuses, which the public naturally wants to hear, with all sorts of vague and wild suggestions of change. They also necessitate, on the part of earnest and responsible workers for betterment, a frank repudiation of economic dogmatism as well as an unequivocally unselfish concern with national well-being.

The committee arrived at "general conclusions," which it followed with specific recommendations. Summarizing the first is not easy, and will be attempted here in the hope that readers will be induced to get the book. "The most effective and economical use" is not being made, even in times of relative prosperity, of the productive energy which nature and science have placed at man's disposal. Among the reasons why this is so, none is more important than "the occurrence of severe fluctuations in business activity." These fluctuations must somehow be "mitigated" if efforts to eliminate other kinds of waste, which naturally prevent improvement of the standard of living, are to succeed. Yet nothing can be done about them while an economic "system" no longer responsive to purely automatic controls is dealt with as if it were responsive. The most important example of the failure of an automatic control under existing conditions is the gold standard. "It has been subject," says the report, "to increasing controls exercised through central banks and other agencies." Asking why this was so, the majority held that

> under recent and especially post-war conditions the free international movement of gold demanded by the gold standard proved incompatible with the desire of each country to control or regulate its own price level and credit policy in terms of its own domestic requirements.

The principal difficulty was that when a nation, anxious to increase the supply of money to stop a deflationary trend, took action, other countries grew alarmed and withdrew gold balances.

The problem of a substitute for the gold standard left the members of the committee sharply divided. The general report merely favors a rise in prices, both domestic and international. But the United States should seek a price rise based on increased business activity and not on direct monetary manipulation. A carefully plotted outlay for public works is seen as the best recipe for stimulating business improvement. In so far as the great central problem of "equilibrium" is concerned, the nation must realize that the task is difficult and complex though not beyond solution. Controls "must be progressively worked out in the light of experience and research," the outcome being a concept of national planning which alone can supersede a bankrupt era of *laissez-faire*.

To this statement of doctrine, concerning many points of which some of the assembled authorities

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registered more or less vigorous protests, the committee added twelve specific recommendations. Holding that the well-being of all depends upon increased and wasteless production, it warned against making the National Recovery Act "a means for the competitive limitation of output by organized industries." The United States ought not to envisage an unconditional return to the gold standard, but should demand important reforms, "including an agreement by central banks to maintain a reasonable stability of gold itself." Monetary stabilization is eminently desirable and ought to be effected through maintenance of the dollar

> at a reasonably steady rate in terms of foreign currencies, avoiding the attempt to raise prices by inflationary manipulation of its value, but without fixing its gold value until there is assurance that a reformed international standard can be set up and maintained.

Among the means calculated to keep the cost-price structure on an even keel—a goal eminently worth reaching—particular importance attaches to the increase of wage rates in proportion to savings effected through technological improvement and similar gains resulting from engineering science. A long-term public works program, efficiently budgeted and planned, will serve to correct many evils, and an accumulation of unemployment reserves—better termed consumers' reserves—would place funds at the nation's disposal in times of waning business activity.

Organizations exerting "any degree of monopolistic control over prices" must be subjected to regulation, and investment as a whole cannot any longer be handed the keys of the city.

> Investment houses and commercial banks should be entirely separated; the banking system should be unified and made subject to definite federal supervision.

In its relations with other nations, the United States should seek to effect a policy seeking the reduction of trade barriers and a universally dependable monetary system. Reciprocal tariff agreements are much to be desired as an initial cooperation with world powers "in a plan for the reconstruction and maintenance of an international monetary standard." The final recommendation is, perhaps, one of the most important findings of the committee:

> We recommend that a National Social-Economic Council, of a purely advisory nature, should be set up and equipped with adequate facilities for research, for the purpose of continuous and concentrated investigation of the main problems of economic planning and with the duty of recommending to the President and Congress such measures as in its judgment would contribute to the balanced economic development of the country.

Additional special reports, each prepared by an expert, add to the value and scope of the volume. Whether one agrees with everything said or not is hardly a matter of primary importance. One finds here a body of thought and suggestion, honestly put forward by scholars of integrity, on problems affecting the welfare of each and every citizen. It seems eminently desirable that many should follow the argument to the conclusions reached.

Counting of Sheep

Here at the nameless doors of sleep
I lie and count my shining sheep.

The lamp turned low seems like a star,
I see what beautiful sheep they are.

There are no folds of time or space,
All together the bright sheep race.

Over wide years and out of sorrow;
Some are the dreamed ones of tomorrow.

I cannot sort them out at all,
They close around me like a wall.

They shut me in from the abyss
With a snowy fleece of bliss.

This one was a rooster's crow
In night's vast silence years ago.

This was white violets starring moss
Or jeweled bird upon a cross.

That was something Tristram sang
Or fragrance where ripe apples hang.

Something someone who is dead
Said to me, a cow's sleek head.

A bumble bee upon a clover,
Tremendous waves curled over, over.

Topazes of sunlit pitch,
Bird tracks of old feather-stitch.

A city that existed only
In poets' brains, lovely and lonely.

A man turned dust who smiles and goes
Through my mind and loves and knows.

A sudden church bell, hylas clearer
Than bells, a daisy that comes nearer,

Nearer, nearer, till the sea
And all proud space are lost in me.

ROBERT P. TRISTRAM COFFIN.

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LYNCHING AND LUNCHING

By JOHN T. GILLARD

THERE is more than a casual connection between two rather recent news items. The first reads:

> More than six hundred young people and leaders of young people attended the New York State Youth Conference in February. The theme of the conference was: "Youth accepts the challenge of Christ in daily living." Martin L. Harvey, Negro law student from Brooklyn, was reelected president of the council.

The second item is from the New York *Times* which carried notice that the Senate Judiciary Committee reported favorably to the Senate the Costigan-Wagner anti-lynching bill, with certain amendments. The *Times* states that, immediately upon the bill's being reported,

> an under-the-surface battle to keep the Costigan-Wagner anti-lynching bill from coming to a vote at this session was started today. . . . Friends of the legislation were confident it would pass the Senate, if a vote could be reached, but Democratic leaders held out little hope for its consideration.

It looks as if the youthful Johns are again outstripping the older Peters in their race to a risen Christ, for the six hundred young people referred to in the news item not only talked about the place of Christ in their daily lives, but actually gave a striking illustration of practising Christ's command to love one another "as I have loved you." Youth has lost a great deal of respect for many of the opinions of an older generation. Mere youngsters have begun to see that grey hairs, too often lacking courage to act, have been content to compromise on many difficult situations.

At the hearing of the proponents of the Costigan-Wagner bill, held in the United States Senate Office Building, Washington, D. C., this willingness of American youth to face squarely an issue, for the most part dodged by their elders, was pointedly brought out in the testimony of Miss Elizabeth Yates Webb, instructor in history at Vassar College, native of Shelby, North Carolina, daughter of former Representative and Judge Webb, and niece of ex-Governor O. Max Gardner, of North Carolina. Among many pertinent remarks Miss Webb said:

> I want to tell you about my own contemporaries, about the younger half of the present generation. . . . We came to the point where we did not refuse to deal with the question of racial relations as a problem that we must cope with. We felt that we had to face it squarely. . . . I do not mean to tell you that my college generation came through to that point of view where we felt we had found a solution, but I think even the youngest of us became quite convinced that a solution can be found. . . . We feel that there is a sort of moral fiber in our communities that will work intelligently and exhaustively to achieve a decent solution of our race question. We found that for better or for worse we have got to work out a common solution in the South, a solution that concerns both races. We cannot get rid of it.

By a strange coincidence, this willingness of the younger generation to discard prevailing discriminations based solely on color was illustrated by an untoward incident only casually connected with the hearing on the bill. The question of anti-lynching was getting along famously on the third floor of the Senate Office Building when in the basement an anti-lunching issue was raised by three girls, two white and one colored, who attempted to dine in one of the several restaurants in the building. A few weeks previously there had been a similar attempt in one of the House dining-rooms, when a secretary of Representative Oscar de Priest attempted to dine therein with another Negro. Certainly a restaurant operated under the supervision of a government in the Constitution of which are written the Thirteenth, Fourteenth and Fifteenth Amendments should be the last to draw a color line.

At the hearing of the anti-lynching bill the witnesses and spectators, white and colored, sat and talked without the slightest evidence of inter-racial bias. I saw many a person there, of both races, whose name is held in honor. There were, for instance, men of millions, practitioners of law of no little repute, women whose names are to be conjured with in social circles, professors and instructors from seats of learning; there were priests, ministers and rabbis, Catholics, Quakers, Protestants and Jews; an attorney-general and a United States attorney sat with editors, authors and educators, not to mention even one listed as a poet. Here was a gathering representing the best in social, intellectual and religious leadership, intermingling in the finest room in the Senate Office Building, yet no race riot ensued, nor did anyone feel that they suffered a diminution of prestige by being decent.

In that same room, at the press tables, the tabloid scribes enforced the color line: one table being overcrowded with white reporters, while another and larger table was occupied by three or four Negro reporters. This apparent trifle, to my mind, sums up the whole race issue. A group not at all secure in a position of assumed superiority based solely on pigmentation of skin, is fearful that another group will crowd it off its little pedestal; consequently, a defense mechanism is set

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up to keep down the threatening group. On the other hand, a group which is secure in its position, because that position is based upon really worthwhile standards, e. g., intelligence, achievement and character, has no reason to fear submergence by another group, for there is plenty of room at the top for all those who can meet the requirements—accidentals do not count.

Although right in principle, the girls who sought to dine in the restaurant were wrong in policy. To give opponents of the bill an opportunity to stir up race prejudice was not only bad taste at the time, but atrocious politics. After all—or is it before all?—congressmen are politicians more interested in votes than in folks. Huey Long emphasized this simple fact when in between sessions he was reported as having shouted to one of the members on the sub-committee hearing the bill, "Youse guys are putting a lot of good Democrats on the spot." One wonders what the bellicose gentleman would have said if solely because his hirsute adornment happens to be red he were excluded from dining in the Senate restaurant.

The assumption underlying both lynching and lunching attitudes is that the Negro is less than a man. My very first lesson in race prejudice was learned in a school just south of the Mason and Dixon Line, from a teacher who corrected me for referring to a female Negro as a "colored lady." I was informed that a Negro is never referred to as a lady or a gentleman, always simply as a man or a woman. So, the color of a man's skin automatically classifies him as *homo unsapiens*—a man without a country.

American devotion to the principle of segregation brands the white race as *homo insapiens,* for only at the cost of self-delusion are we able to preserve the fiction of segregation. For instance, traveling from St. Louis, Missouri, to Washington, D. C., not so long ago, six colored girls occupied chairs in the same Pullman, berths in the same sleeper, and dined in the same dining-car with myself and other whites. A great deal of the time we were actually passing through so-called "Jim Crow" states, yet no one objected, and the girls were remarkably lady-like in their deportment. (I nearly burst with pride when later I was informed that they were returning to the Sisters of the Blessed Sacrament School at Rock Castle, Virginia.) At the same time, if a native of one of those "Jim Crow" states wished to ride to the next station he would have had to ride in a segregated section of the train.

All Catholics should have a particular interest in the fight Negroes are making for their rights. If today the Negro is discriminated against because of his face, yesterday we were, and tomorrow we may again be, discriminated against because of our faith. The principles behind the Ku Klux Klan and the Know-nothing party are identical. Consequently, in the name of self-interest we Catholics should be the first to champion the cause of the Negro. When I appeared before the senatorial board hearing the anti-lynching bill and presented a petition signed by 5,000 voters of Baltimore, I felt that I was pleading not only for the man of African heritage but also for the man of Catholic heritage. Today my Roman collar may not prevent my lunching in the Senate Office Building, but I know places in these United States where my Roman collar might easily be the cause of my being lynched.

The Communists are quick to see the opportunity presented to them by our ill-treatment of the Negro. White correspondents covering the hearing on the anti-lynching bill would not sit with the Negro reporters, but the white female reporter of a New York Communist paper did sit with them, which fact was heralded in every Negro newspaper in this country. And on the second day of the hearing Bernard Ades, representing the International Labor Defense, and James Ford, colored representative of the Legal Struggle for Negro Rights, got themselves disqualified for attempting to introduce communistic doctrine into the record of the proceedings. These things appeal to the unthinking class of the Negroes who are impressed by the seeming willingness of the Communists to practise what they preach in the matter of race relations. There is no arguing against that fact.

What can we do in the matter of promoting better inter-racial good-will, and consequently Christian charity? The Church is doing a work unequaled in final values, if not in extent, by any other denomination. Our philosophy of inter-racial dealings has carried us farther and is admittedly more capable than any other to revolutionize the present unjust situation. Generally speaking, Catholics are sympathetic and willing to contribute, in many cases at great sacrifice, to the support of our missionary program. But our personal indifference is astonishing. We are failing to impress the colored seeker after truth for the simple reason that he never hears about us. That certain smugness we Catholics have in the possession of our faith makes us entirely too self-sufficient in a world which demands that we "sell" our Church.

Some beginning is being made in the younger generation. The Catholic Students' Mission Crusade, for example, has been the cause of many seminaries, colleges and high schools in this country taking up the study of the Negro. In its General Study Syllabus there is an excellent study outline on the Negro in the United States. In eleven chapters are covered such informing topics as the history of the Negro, his social, industrial, cultural and religious life. The organ of the Crusade, the *Shield,* carries frequent articles and

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news items on the question. So many have been the study clubs seeking information and added information on the Negro that I have been requested by the Crusade authorities to prepare a special booklet study outline on the Negro, and this will become one of the standard study books of the Crusade. In this manner is the youth of our Catholic schools learning to love all men in Christ, the Negro not excluded.

It begins to look as if once again "a child shall lead them." More shame to an older generation which still, in all too many instances, refuses to practise the Catholic doctrine of the Mystical Body of Christ.

One loves to think of how Saint Paul rebuked Saint Peter for his racial attitude toward the Gentiles:

> But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed. For before that some came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them who were of the circumcision. And to this dissimulation the rest of the Jews consented (Galatians, ii, 11-13).

"Youth accepts the challenge of Christ in daily living." Can Catholics do less? Whether the question be one of lynching or lunching let us not forget that, to paraphrase Saint Paul's conclusion, "If justice be by the law [the color of the skin], then Christ died in vain" (ibid., 21).

A PILGRIMAGE

By H. REID

THE WHOLE range of the Chianti Hills lies between Elena's home and mine. By airplane some day we may wing our way across in ten minutes; by motor car it is a matter of hours; and by train, an eternity. Therefore the summer was over before we could meet and carry out our long-cherished plan of spending a few hours together in the country of Dina Ferri,[1] the little Italian shepherdess-poet who, as an American reviewer lately wrote, "gathered the sweetness and freshness of that land of saints and mystical tradition and interpreted it with a simplicity that charms and revives the reader."

At last however our opportunity came, and one afternoon, at half past two precisely, we set out. We stopped a moment to pick up the young *avvocato* who knew exactly where we were going much better than we did. Thus we were four, for our Bruno, smiling over his wheel, is no dignified functionary who "knows his place" but an eager and interested member of every expedition, with, as a Tuscan, a special proprietary pride in "la Ferri." In a trice we slid down from the top of Sienna to the bottom and out by the Fontebranda gate—Fontebranda where Dina saw Saint Catherine "at sunset when the bells of San Domenico were sending the evening prayer up to heaven with weeping." Dina had a quick ear for weeping. Life as she knew it was mostly tears —tears and courage.

We, however, were in no weeping mood, for the day was the special gift to us of the high gods. Rain yesterday—many yesterdays. Rain tomorrow—many tomorrows. No rain today, but a glorious November sun, long purged of the fierceness of July, mellow with the aging year. There was no dust; the hedges were washed clean; the streams were full and musical. At first we raced among olive-gardens and vineyards where the stripped vines still hung in scarlet tatters, but when the stretch of flat campagna was passed we ran in among woods. A river came and ran beside us. Spanning it we saw a very ancient bridge, the identical bridge, the *avvocato* assured us, over which, so long ago as 1295, Pia de' Tolomei passed to her cruel end—that Pia who, meeting Dante on the Mount of Purgatory, told him her sorrowful tale in five memorable words:

Siena mi fe: disfecemi Maremma.

The bridge marked a stage in our journey, for soon after leaving it we were among the hills. Out and in among their feet, round the curves of their shoulders, ran the winding ribbon of our road. The hills rose higher and higher, closed in upon us and became mountains, wooded to the summit in every shade of green and bronze, with massed shadows of black cypress and high lights in pale gold. The Tuscan coloring is as gentle as the Tuscan folk. The autumn woods do not blaze in scarlet and crimson; the only strong color is the blue of the sky. The country, as we saw it that day, was not brilliant, but exquisite, exquisite in softly varying tints, in limpid freshness, in tranquillity and silence—like Dina herself, its child.

At last, skirting a hill and emerging into a new valley, we saw, far ahead of us on a hilltop, a ragged line of houses against the sky. "Chiusdino," said Bruno, changing his gear for the climb. Chiusdino was where Dina went to school, the first shrine of our pilgrimage. Up and up we went, tortuously climbing, till at the top of everything we ran into the piazza of a considerable country town. Groups of people taking

[1] Notebook of Nothing, by Dina Ferri; translated by Helen Josephine Robins and H. Reid. Boston: Bruce Humphries. $2.00.

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their ease in the hour of siesta looked at us curiously as we stopped, but held back, waiting.

"Of your courtesy, come forward," said the *avvocato,* addressing, in the graceful Tuscan phrase, the man who seemed most important among them; and the response was as gracious as the request.

At the name of Dina Ferri he and his neighbors became all animation. They had known her well as a child, running up the hill from Ciciano on a summer morning or trudging through wintry snow. Some of the younger ones had been her classmates. Yes, indeed, she had been *molto intelligente* and her early death had been a great *dispiacere.* They were gratified that the foreign ladies had come to visit her home. Unfortunately her family had moved, but the house where she had lived could still be seen.

Nestling among trees on the slope of the hill was Ciciano—a hidden, happy nook. Below it the hillside sank steeply to a lovely valley where a river ran. Slowly we slid down the road that she had trodden every day. That was the valley that lay beneath her eyes as it now lay beneath ours. These were the hillsides on which she watched her sheep. One of these fields had heard her cry on the day her sickle slipped and cut off three fingers of her right hand. Yonder might be the nook of shade in which she sat and wrote in her "Notebook," transferring to the page with artless genius the sweetness and sadness of what she saw. That "shepherd's cot of mean appearance" was her home—a stable, a kitchen, a couple of tiny rooms and a garret. In such abodes some of the divinest souls have lived.

"Amid the simple dwellings a campanile rose above the roofs. By it stood a tiny white church," says Dina. But we saw no campanile and had some difficulty in finding the church. It was approached by a steep and narrow alley, and houses crowded close about it, huddled together in picturesque disorder. Only at a distance from the tangle could we see the charming little campanile, all its angles worn soft by time. This, however, was not "The Solitary Church" of Dina's poem and of some of her sweetest prose. That was in the open country, some distance from the crowded little *paese.*

Hastening on to the farm where the Ferri family were now settled, the road took us away from the hills through a flat valley—a solitary road, for in many kilometers we saw only two women chatting by a field gate. They knew Dina Ferri and bade us go on until we reached a lonely house, approached by a farm road. "A bad road for the machine" we were told, and so indeed it proved to be. The car stumbled and rocked over ruts and stones like a boat in a choppy sea.

The house stood solitary among bare November fields. In form it was the typical *casa colonica* of Tuscany, with stables and storesheds on the ground floor and a flight of outside stairs leading to the dwelling house. We did not see the usual loggia gay with heaps of orange-yellow pumpkins, festoons of tiny red tomatoes and masses of honey-colored *granturco,* but the broad staircase was roofed in with a golden ceiling of close-packed ears of corn.

Dina's father met us on the stairs, a tall, slim, distinguished-looking man, blue-eyed, with the full mustache that used to be fashionable. Virgil himself could not have received unexpected visitors with more courteous ease. If he had known we were coming he would have been better prepared, he said, indicating his corduroys with a smile but without embarrassment. Indeed I do not know where a *gauche* Italian is to be found—not, I think, in Tuscany.

We passed through the kitchen with its hospitable, wide-hooded *focolare* into a room beyond, now evidently devoted to the memory of Dina. There stood the shelves with her books, neatly covered in the thick pink or blue paper that Italian children use. Above the shelves stood a bust copied from the photograph reproduced in the published "Notebook," and on the wall hung the photograph itself with the grave, far-seeing eyes that to Ada Negri seemed to be already looking beyond this present into the world she was so soon to enter. On another wall some newspaper notices were framed. In a farther room stood the little iron bed that had been hers.

The mother came in, a slight, silent woman to whom her daughter's literary fame may have meant little but whose eyes were quickly wet when her illness and death were spoken of. The father could smile with affectionate pride; she could only weep for her child.

The young brother, a tall, fair-skinned lad, stood shyly smiling. The sister, Orietta, was absent, her father explained, engaged at the chestnut harvest.

We produced our gift, daintily tied up by Elena with blue ribbon, while the *avvocato* explained that we were the two ladies who had translated his daughter's book into English. The father handled the parcel curiously, hesitating to disturb its attractive wrappings, but after a little, touching it delicately, he undid the ribbon and opened the book, turning at once to the *dedica.* In Italy, where words are valued for their own sake, the inscription on a gift book must be carefully studied, and he was grateful that we had written it in Italian.

All this time he was talking, and talking well. He spoke gratefully of the kindness of friends, of Dina's love of books and of her mixture of embarrassment and pleasure when she first saw some of her poems in print.

"She would be out there in the wood with her

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quaderno and when she came in she would say, 'Look, *babbo,* what I have written.' And then we would talk about it." They did not always agree in their criticism, which made it all the more interesting. It was evident that the tie between them had been close, and that he had been the confidant and companion from whom she had received the interest and sympathy without which a delicate gift is apt to wither.

Did we think Americans would care for the book? he asked, and we could only reply that some of them would, and did. We might have said that we translated it simply because we loved it, and published it because we knew there would be others to whom the wood notes of a wild bird singing its "blisful swete song pitous" would come as tenderly as to us. He did not boast of her gift, or exaggerate it, or depreciate it, or express surprise at it—perhaps because he shared it.

A word to his wife, and she and her son hastened to set out the glasses and the *vin santo* always offered to a guest in Tuscany. The sad little mother broke into a smile when the *avvocato,* an expert in *vin santo,* allowed his glass to be refilled.

The whole family escorted us down the gold-ceiled stairs, and the *avvocato* took a photograph of the group. Then with many invitations and promises of future visits we embarked on our hazardous passage to the main road.

When we reached San Galgano it was already dark. I had proposed, for Dina's sake, to climb the "steep incline" on foot, but "stony the winding way," and like the saint's good steed we might have sunk to our knees before reaching the top, for reasons quite other than devotional. I did, however, climb the last few yards to the ancient circular church, where I saw by the glimmering light of a candle the rock which softened miraculously to receive San Galgano's sword. The rock broke through the tiled pavement in the center of the church and the sword was there, driven in up to the hilt. Strange shadows flitted about the walls as the monk moved here and there with his candle. The far-off past seemed alive and watching. I was glad to have come at that hour. Dim must be the light on a twelfth-century legend.

Outside we watched the glimmering candle light the monk's dark-robed figure to his door. Then we turned and came down to the brave new electric lamps, hiding deep, dim things in our hearts. . . .

Later we made another pilgrimage, Elena and I alone, and this time our offering was flowers, the white chrysanthemums that in Italy are offered only to the dead. This too was a lovely day, with a pensive loveliness, under a sun tempered by the soft mists that linger after a night of rain. The ancient cemetery of the Misericordia was full of flowers and starred with flickering lights, for it was not a week since the Day of the Dead, and the wet places and pools, touched by the gentle gleam, gave the place an aspect at once tearful and smiling.

Soon we stood by Dina's grave. The friends who had admired her genius and cared for her through her last illness had chosen a memorial worthy of her own delicate art. A slab of light travertine, bearing a cross in flat relief the whole length of the stone, covered the grave. The sculptured border was of a simple floral design, and at the foot the artist had shown in low relief a sheep and a lamb, the lamb looking up at the cross and the sheep nibbling the grass. Around the outer edge of the slab were carved the words from her own earliest poem:

E spenta la querula voce
e c'è questa povera croce.
(Silent her plaintive moan,
ours this poor cross alone.)

At the foot in clear large letters: "Dina Ferri, MCMVIII—MCMXXX." Though her life had ended at twenty-one, we did not feel that it had been incomplete. She had suffered much and it was good to think these words of hers now had fulfilment: "Never again shall the rage of the storm smite me or the fierce heat of the sun."

It seemed fitting that on that day there was no raging storm or burning sun. The day was like herself, not brilliant, not gay, but infinitely peaceful and mild. The clouds overhead were grey but on the horizon behind the hills she loved the sky was pale gold. Elena tied about our flowers the broad white ribbon that would have pleased Dina, and together we placed them beside those others laid there a week ago.

And so we left her, our Dina, whom neither of us had ever seen, but whose grave sweet soul had been our daily companion for many months as we tried to express in our own tongue, in language as simple as her own, that yearning love of beauty which is the nostalgia of the spirit.

City Crow

You choose the tallest trees on which to light.
Though wrens may find content in sheltering rooves,
Sparrows delight in clattering horses' hooves,
Dark pines are yours, winged fragment of the night!
Degenerate kinsmen, starlings in a surf
Flood lawns; fat pigeons fawn like easy ladies;
Like some black angel bored with heaven or hades
Sometimes you deign to tread this trivial turf.

Your mocking cry resounds: I see thereafter
Cloud-scudding skies above a half-plowed field;
I hear sardonic, hoarse, defiant laughter—
A Viking leaning on a riven shield.
Black wings and voice above this urban toft,
You lift my spirits, as my eyes, aloft.

KENNETH W. PORTER.

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SEVEN DAYS' SURVEY

The Church.—In thanksgiving for God's blessings on the Catholic Church in the Archdiocese of Baltimore and throughout the United States since the first Mass on Maryland soil 300 years ago, a Solemn Pontifical Mass will be sung by Archbishop Curley at the Baltimore Stadium on May 30. His Excellency the Apostolic Delegate and several members of the American hierarchy intend to be present; 100,000 persons are expected. * * * On the occasion of the world-wide observance of the Holy Year a magnificent art exposition, devoted exclusively to the Passion, has opened in Paris under the joint patronage of Church and State. Churches, museums, libraries and private collections have contributed to this exposition, which is housed partly in the Trocadero Museum and partly in the Sainte Chapelle. * * * Unwilling to order the publication of a law "disapproved by my reason and execrated by my faith" Premier José de la Riva Aguero of Peru has just resigned as a consequence of the promulgation of a divorce law by the Peruvian Assembly. Churches in Lima were closed for twenty-four hours in protest against the bill. * * * In a recent speech at Dortmund, Westphalia, Vice-Chancellor von Papen declared that he did not see why Catholic bishops should be attacked on political grounds when they expounded the tenets of the Christian faith to counteract the pagan tendencies of the so-called German Faith Movement. Negotiations between representatives of the government and delegates of the Catholic bishops have just been postponed since no preliminary basis for agreement has been found. * * * Edwin Vernon Morgan, for twenty years American envoy to Brazil, where he died last month, was much beloved by the Brazilians. Although a non-Catholic, he strongly disapproved of American Protestant proselytizing in Brazil, was interested in establishing certain American Catholic foundations there and aided several Brazilian Catholic institutions financially * * * With forty parishes still to be heard from, the response to the annual appeal for the Catholic Charities of the Archdiocese of New York was reported as $812,411, or 10 percent more than the final results of last year's appeal. More than half of the 371 parishes in the archdiocese reported greater returns than they had received in 1933.

The Nation.—Twenty-four hours after police had raided a small house in the town of La Crescenta in the foothills six miles north of Los Angeles and had freed William F. Gettle, wealthy oil man who had been kidnaped and held for $60,000 ransom, the three men who had perpetrated the kidnaping had been sentenced to life imprisonment and had been started toward St. Quentin. They escaped possible imposition of the death-penalty, by confessing. * * * Six-year-old June Robles, who for nineteen days was in the hands of kidnapers who kept her chained in a tin-roofed pit in the Arizona desert ten miles from Tucson, had been returned apparently unscathed to her parents; but her kidnapers at this writing were still at large. All the relatives and family of the Robles gathered in the paternal home and danced throughout the night to the strains of a Mexican stringed orchestra to celebrate June's return. June herself was allowed to stay up until five o'clock in the morning. * * * The Senate passed a conference report, already approved by the House, which will establish a permanent federal law enforcement army to combat the criminals who are greatly aided by modern methods of transportation and the restriction of police and legal jurisdictions to state lines which criminals can cross with impunity. The new measures are particularly aimed at kidnaping and bank robberies of the type perpetrated by Dillinger and his gang, who still remain at large. * * * In a dense fog, the Olympic, giant ocean liner, rammed and sank the Nantucket lightship. Seven members of the lightship's crew of eleven were killed or missing. * * * The Darrow report on the disadvantages to the small business man of the NRA was stirring up a row between defenders and attackers of the recovery measure. * * * Direct loans to business enterprises through Federal Reserve Banks and the Reconstruction Finance Corporation, up to $530,000,000, were provided in the Glass-Barkley bill which passed the Senate by a viva voce vote.

The Wide World.—Europe practically took it for granted that disarmament is a lost cause. While ex-Premier Daladier was telling his Radical Socialist brethren, assembled at Clermont-Ferrand, that only a peace pact would stave off war, the Doumergue government was going ahead with plans for a bigger navy and air fleet. London's last minute effort to underwrite a limitation of aerial bombing was tabled. * * * The League of Nations looking rather forlorn in a swashbuckling Old World, tried its hand at settling a dispute in the New. A formal petition requested a ban on the sale of arms to Paraguayan and Bolivian combatants, asserting that if no such prohibition were forthcoming the technical equipment of the armies would improve so much that destruction on a vast scale might ensue. * * * Dr. Goebbels addressed a large Berlin audience on the subject of Jewish "impudence and arrogance." This official revival of the anti-Semitic campaign is accounted for in diverse ways. Some think it an oratorical sop thrown to party extremists who were upset when the German Foreign Office effected a ban of Julius Streicher's *Stürmer,* which recently carried stories of Jewish ritual murders and of a fiendish plot against the life of Hitler. Others assume that Dr. Goebbels was trying to divert attention from the manner in which business is going to the dogs nearly everywhere in the Reich. * * * St. Jeanne D'Arc Day was the occasion for a great Right-wing demonstration in Paris. Sixty thousand Royalists, ex-veterans and

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Fascists marched down the Rue de Rivoli shouting "Vive le Roi" and "Vive La Rocque." Meanwhile the parade of members of the National Catholic Federation tagged along as best it could. * * * In Mexico the resignation (or dismissal) of Narciso Bassols from the Ministry of Education was looked upon as the consequence of nation-wide protests against a program of sex education he had sponsored. Bassols was, however, "pushed upstairs" into the Ministry of the Interior and General Lazaro Cardenas, National Revolutionary presidential candidate, made a bitter attack upon the Church. * * * On May 14, representatives of Italy, Austria and Hungary signed trade agreements which may later be extended to other countries. The principal concession made was opening the ports of Trieste and Fiume to Central European commerce.

* * * *

A Taste of Sahara.—On May 11, official estimates of the wheat crop for 1934 were published, indicating that during the forty days preceding the nation's grain had dried up at the rate of 1,000,000 bushels every noon. On April 1, the experts had predicted a winter wheat yield of 491,792,000 bushels. Back of this change is one of the greatest climatic catastrophes in American history. The Dakotas formed the center of the affected area, rainfall there being 40 percent normal. Southward to Texas, across the plains of Nebraska, Kansas and Oklahoma, the trail of too energetic a sun was written in parched fields, dwindling water supplies and wilting crops. Even the northern Mississippi Valley states were injured to an extent some of them cannot match out of the records. During the week following May 6, a huge dust storm raged in consequence of strong westerly breezes in the lee of a cyclonic disturbance in Canada. Winds raised tons of soil from recently planted fields and carried quantities of dust over valley and mountain as far as the Atlantic coast. Tidy small cities in the Great Lakes region seemed for all the world like Pennsylvania mining towns. Even the visibility in New York harbor was affected. A notable aspect of the phenomenon was the temperature, thermometers rising as fast in Northwestern states as they had fallen in New England last winter. Human implications of the storm are serious. Profit and employment estimates in the drought region must be revised. The nation's health suffered as a result of inhaled topsoil.

Air Mail.—The relief of the army from the carrying of the air mail is now proceeding rapidly. Fifteen renewable contracts with nine private companies have been awarded by the United States Post Office Department. Five of these companies were among those whose contracts were cancelled in February. Officers objectionable to the Post Office Department, however, had been eliminated. In another case where one of the active participants in the alleged collusive conferences in 1930 for the dividing of air mail contracts without competitive bidding, was a director and officer of a company submitting a bid, the bid was disqualified on that particular ground. Twelve additional routes will be bid for on May 25. When all the new contracts have been let, Postmaster General Farley announced, the country's air mail system will be 28,548 miles long, 3,000 miles longer than the total routes covered previous to the cancellations. But because of fewer flights over these routes there will be a daily reduction of 19,000 miles in actual flying. Mr. Farley estimated that the new system would cost the government annually, "less than $9,000,000, as compared with $19,454,980 in the fiscal year 1933, and $14,000,000 in the fiscal year 1934." The first eastbound transcontinental mail flown by a private operator since the cancellations, left Los Angeles in an all-metal monoplane with internally braced wings and a single 700 horsepower air-cooled motor at 6 a. m. and was put down in Newark at 5:31 p. m. of the same day—a record of 11 hours and 31 minutes.

Broadcasting and the People.—The Ohio Radio Institute has been deliberating for five years and has covered pretty nearly all the ground occupied by public and private discussion of broadcasting. At this year's meeting, Mr. Levering Tyson, director of the National Advisory Council on Radio in Education, summed up the history of recent developments in truly magisterial fashion. Radio was first of all something that "just growed"; it gradually became something about which commissions, interests and educational groups argued, without accomplishing much. The industry remains in the hands of commercial agencies, sandwiched in between bill collectors and popular demand. It never wanted the reign of advertisers, but in the very course of events bowed to their dominion. The Wilbur report of 1929 made many suggestions, but every one of them was blocked in Congress. Educational stations have dwindled in number and size; they have also failed to contribute anything important to the solution of problems. "Educators have been provided," said Mr. Tyson, "with an instrument the perfection of which was a significant event in social history. They have paid cursory attention to it, and a certain kind of lip-service. I suppose that when movable type was invented, many years passed before the thinkers of the time were able to foresee the uses to which books, magazines and newspapers might be put in the culture of the future." We seem headed for a situation in which broadcasting as a private business and broadcasting as a public service, abetted by government, will compete for the ear of Mr. Citizen.

America's Cup Races.—With the launching of Yankee and Rainbow in this country and the sail-stretching runs of the British challenger, Endeavour, one of the main sporting events of the season has gotten under way. The America's cup won at Cowes over eighty years ago by a Baltimore bugeye from this country that came in so far ahead that spectators at the race did not know the race was over, is to be competed for again for the premier sailing yacht honors of the world. The five unsuccessful challenges of gallant Sir Thomas Lipton who never sailed in one of his boats in an America's Cup race, are being bettered in several ways this year by the British

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challenger and a close contest is expected. T. O. M. Sopwith, the challenger, will sail his own boat and he also had a large part in the designing of it, with Charles E. Nicholson who turned out Lipton's last two Shamrock boats. He is not only an experienced sailorman but also a pioneer flyer and airplane builder and has incorporated some aerodynamic principles learned from aviation into the construction and sail plan of his yacht. Rumors have reached this shore that the Endeavour has attained phenomenal speeds in her trial runs. Yankee, one of the three American boats which will compete this summer against each other for the privilege of racing the yacht from overseas, tried out four years ago before the last America's Cup race between Enterprise and Shamrock V. Built by a Boston syndicate headed by Frank C. Paine and Chandler Hovey and with Charles Francis Adams at the wheel, she actually showed a faster average than Enterprise, 8.35 knots as against 8.19 knots, and covered a thirty-mile triangle once in the record average speed of 10.75 knots. Enterprise was chosen because of her superiority in light airs as Shamrock V was known to be a light-weather boat. Changes in Yankee have been made to improve her performance in this respect and there is keen interest as to how she will perform against Harold S. Vanderbilt's new Rainbow. Weetamoe, now owned by Frederick H. Prince of Boston, has also undergone revamping and may be a dark horse in the races.

The Trend in Immigration.—In testifying before the House Immigration Committee about five proposed bills that would radically modify the existing Immigration Law, John F. Simmons, chief of the Visa Division of the Department of State, called attention to the fact that only 7 to 8 percent of the quota allowances entered the United States last year compared with 98 percent in 1930. Immigrants in 1933 numbered 23,068. It is interesting to note that at the same time 5,529 alien immigrants were debarred while 19,865 were deported. Under the present Immigration Quota Law, proclaimed in operation as of July 1, 1929, some 150,000 immigrants may be admitted yearly from quota countries, in addition to those who seek admission from Canada and the independent Latin-American countries, whose natives that wish to emigrate to the United States are not restricted by any quota. Last year 6,135 Canadians and 1,936 Mexicans came to this country to live. Italy had the largest contingent from the nations that have quotas, sending 3,477 of the 5,802 allowed her; the Irish Free State sent only 266 out of a possible 17,853. Critics of the proposed bills, which have the approval of immigration authorities, opposed lessening immigration restrictions with so many American workers still out of jobs.

The Passion Play.—In Oberammergau, Bavaria, the Passion Play will be given on Pentecost Sunday, the first of thirty-three performances to be enacted during the summer. Three hundred years ago the community vowed to perform the Passion every decade in thanksgiving for deliverance from a plague. The first Oberammergau Passion Play was a descendant of the popular Tyrolean religious dramas of the fifteenth century. In 1662 it was developed by blending the works of Sebastian Wild, the Augsburg Meistersinger, and of Johan Aelbel into the original text. In the eighteenth century it was largely altered into the bombastic style of contemporary Jesuit drama, but in 1780 was reduced again to medieval simplicity. Its present form was given it when P. Otmar Weiss and M. Deusenberger changed it from poetry to prose. In 1930, 380,000 visitors saw it, a third of them foreigners. The playhouse is the direct source of sustenance for 1,200 of the village's 2,600 inhabitants, and indirectly feeds the whole town. The government is attempting to overcome the difficulties of this hard year by cutting tourist expenses from 40 to 60 percent below 1930 costs, and by making the Nazi régime less evident in Oberammergau than in any other town in Germany. The play will be staged without interference from the authorities in its Catholic form and spirit. It will have the same director as last time, Georg Johann Lang, and only Mary Magdalene, Judas and Peter will be played by different actors.

René de La Tour du Pin (1834-1924).—The Christian Syndical Movement in France may be said to date from the Franco-Prussian War when René de La Tour du Pin happened to meet Albert de Mun as a fellow cavalry officer and prisoner of war at Aix-la-Chapelle. At the same time De Mun turned to bringing about legislation for adequate protection of the workingman, La Tour du Pin engaged in arousing interest in social questions by the formation of study groups and by building up a workers' élite. He believed that the association of men according to their functions is the only way to develop a true sense of social solidarity. He maintained that such organizations, in which employers and employees are united, form the true basis of sound political institutions. The French law of 1884 permitted the formation of separate employers' and employees' groups, but it was flexible enough to permit collaboration between them. La Tour du Pin lived to see a realization of some of his ideals. In fact, he wrote a few months before his death that the Christian Syndical Movement was the "evidence of a new France that has responded to the appeal M. de Mun and some of his friends addressed to her a little more than fifty years ago." La Tour du Pin is considered today the authority on modern corporative organization. In celebrating the "Christian Labor Day" on Ascension Day this year, the French Confederation of Christian Workingmen in all parts of France commemorated the centenary of his birth.

* * * *

Tidal Wave of Strikes.—Three reasons were given last week for the rise of labor unionizing and strike activity which equals the wave of unrest brought last summer by Section 7a of the Recovery Law, and promises to surpass it by July. Strikes are easiest in warm weather. The enforcement of Section 7a has not guaranteed labor the chance to organize independent unions, but has rather encouraged employers to work for company organizations.

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The recent controversies in the auto and steel industries have discredited the regional and the national labor boards so that labor is falling back on direct action. The Carnegie Steel Company has refused to admit the jurisdiction of the National Labor Board, and its case, now before the courts, is developing into another Wierton affair. Automobile company managers insist that they will meet and deal with employees only when all of them are represented proportionally, which means company union officials must sit in; while the largest (A. F. of L.) union insists upon meeting employers alone, as the independent organization of the majority, qualified to make bargains binding upon all. The labor boards have been powerless to arbitrate these auto disputes and 19,000 men of the Buick and Fisher Body plants are on strike, charging piece work pay cuts, speeding of the lines, sidestepping of their leaders, and the discharge of men for organizational activity. During the week two striking ore miners were killed in Alabama, where state troops have been called out, and at Galveston, Texas, a striking dock worker was shot dead. Longshoremen are striking all around the coast, and rioting with scabs along the Pacific and Gulf. Coal, copper, shoe, packing, airplane and button workers are striking, and a walk-out has been called by the miners of the Mesabi region for June 1, which would practically bring steel production to a complete halt.

Tennessee Valley Ministering.—In appears from reports by Arthur E. Morgan, head of the T.V.A., and Secretary Dern, in charge of buying new national forest lands, as well as from Chattanooga news reports, that work in the Tennessee Valley region has progressed far enough to encourage definite hopes and controversies. Mr. Morgan told of his first ten months of administration. The T.V.A. is utilizing the power of Muscle Shoals almost to capacity and building Norris and Joe Wheeler dams, expecting to need in the near future the added power they will furnish. The Electric Home and Farm Authority has been organized to furnish credit enabling families to buy domestic electrical appliances. A concerted effort to transfer a large part of the farm population to new local industries, manufacturing chiefly for home consumption, has been inaugurated. Recently electroceramic and glue plants have been spoken of. Erosion, which has ruined one-quarter of the productive land of the region, and quickly fills up reservoirs, has been attacked. The ordinary practise in the hills is to burn over the land every year, thus preventing new timber growth. Timber is also regularly cut out in order to provide four or five crops of corn, and as a consequence the slopes undergo too much erosion for further cultivation. Secretary Dern announced that the government will immediately purchase 3,000,000 acres in the southern Appalachians to add to national forest domains and protect watersheds. Meanwhile, cities of the district, led by Chattanooga, which hoped to become the center of the "Ruhr of America," are accusing the T.V.A. of sending Southerners back to the land for good, and acting generally in an uneconomic and unenlightened manner.

Money for Houses.—On May 14, President Roosevelt sent Congress, along with a short message, the draft bill of: "An Act to improve nation-wide housing standards, provide employment and stimulate industry; to improve conditions with respect to home mortgage financing, to prevent speculative excesses in new mortgage investment, and to eliminate the necessity for costly second-mortgage financing, by creating a system of mutual mortgage insurance and by making provision for the organization of additional institutions to handle home financing; to promote thrift and protect savings. . . ." The bill sets up three instruments to promote the purposes of this preamble. The first is a "Home Credit Insurance Corporation," run by federal employees appointed by the President and capitalized at $200,000,000. It can insure any creditor it sees fit against loss on loans of $2,000 or less, which were created to finance home repairs, provided the insured loans of the individual creditor are less than 20 percent of his total loan business, and in aggregate do not exceed the capitalization of the Insurance Corporation. It can also insure proper mortgages up to $20,000 value. "National Mortgage Associations" are provided for, with a minimum capital of $5,000,000, to make all kinds of real estate loans and issue paper against them. The paper would be tax free, but the real estate involved regularly taxed. These private corporations would be strictly regulated by the Federal Home Loan Bank Board. This section is to provide money for stimulating new building. Finally, the "Federal Savings and Loan Insurance Corporation," under the members of the Home Loan Bank Board, functioning something like the Deposit Insurance Corporation, can insure the accounts of members of the Home Loan Bank system up to $2,500 when made for home repairs.

Women Wage Earners.—A survey of 20,000 members of the National Federation of Business and Professional Women's Clubs disclosed that the highest average salaries for women wage earners were paid to those between the ages of fifty and sixty. The median age of the business and professional women was thirty-nine and a half years. The youngest member was seventeen and the oldest seventy-nine. The average woman had thirteen and one-half years of occupational experience and apparently looked forward to twenty years more of gainful activity. One-fourth of the women received less than $1,210 annually, one-fourth received more than $2,075, and less than 3 percent received $4,000 or more a year. Earnings for single women were on a higher level than those for married women. Out of the 534 types of occupations listed in the United States census, women were found in all but thirty. The report comments: "There has always been a decided tendency in this country to feel that it was all right to pay a woman less than a man on the basis that he was the actual or prospective head or mainstay of a family but that she did not have dependents. The fallacy of this argument is obvious from the findings of the survey, as from any study of employed women's family responsibility. Of 14,000 club members reporting on the subject, almost two-thirds carried some burden of family obligation."

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COMMUNICATIONS

SHALL AMERICANISM REMAIN?

Washington, D. C.

TO the Editor: Mr. Clarence Martin's article under this title in your issue of April 13 contains several assertions which are at once remarkable and unproved. I should like to offer brief comments on a few of them.

Assertion No. 1: The proposal for the Child Labor Amendment was driven through Congress mainly by the Children's Bureau, with the assistance of some Communists and Socialists. (While this assertion is not made by Mr. Martin in so many words, it is implied or insinuated with sufficient definiteness to impress the unwary and the uncritical.)

Comment: The proposal was urged upon Congress by twenty-one organizations, the majority of which were much more influential politically than the Children's Bureau; for example, by the American Federation of Labor. The latter group still remains the most effective advocate of the amendment. The political power and the voting power of the Socialists and the Communists combined were little if any greater in 1924 than they are today and were as little likely then as now to induce congressmen to take any attitude on any legislative measure. No great compliment is paid to Congress or to the intelligence of the American people by asserting that less than half a dozen women and a few negligible extremists were able to maneuver Congress into giving more than a two-thirds vote in favor of a proposal to amend the Constitution. As I was a member of the Joint Committee set up by the sponsoring organizations to work for the amendment before Congress, I may claim some acquaintance with the relevant facts of the situation.

Assertion No. 2: "One of its active proponents afterward became the organizer of the nationalized children's colonies of the Soviet government, etc."

Comment: The allusion is to Anna Louise Strong. She was a $1,600 a year clerk in the Children's Bureau in 1914 and 1915 and never had any other connection with the Bureau. Nor did she have anything to do with the adoption by Congress of the Child Labor Amendment.

Assertion No. 3: The Children's Bureau republished in its Bulletin No. 57 "one of the papers of Madame Alexandra Kallantry. . . ."

Comment: Bulletin No. 57 contains 206 pages. Mme. Kollontay (not "Kallantry") is bibliographically referred to twice. The combined references occupy less than six lines.

Assertion No. 4: "Children's Bureau Publication No. 60, p. 146, advocated the passage of an act by Congress providing for compulsory registration of pregnancy through local health offices."

Comment: This publication "advocated" this measure in the same sense that the *Congressional Record* "advocated" Senator Hefflin's diatribes against the "Roman Church." The compulsory registration of pregnancy was recommended by Dr. J. Whitridge Williams, whose paper is one of the three score or more productions read at the Conference on Standards of Child Welfare in May and June, 1919. Incidentally, one of the papers appearing in the volume was contributed by Right Reverend Monsignor William J. Kerby. The Children's Bureau assumed no more responsibility for these addresses than did the Congress of the United States for the speeches by Senator Hefflin in the *Congressional Record*.

Assertion No. 5: "The Senate report of the hearings thereon (pages 49, 91, 94) gives the credit of drawing the amendment to Mrs. Florence Kelley Wischnewetsky, a sincere and ardent Socialist."

Comment: The Senate report does nothing of the sort. On page 49 it quotes the paragraphs of Mrs. Florence Kelley's statement in which she informs the Senate Committee that she appears in favor of Senator McCormick's draft of a proposed Child Labor Amendment, as the representative of the National Consumers' League and as a member of a committee representing ten national organizations of women. On page 91, Senator Walsh is reported as using the following words: "Mrs. Kelley, evidently you had something to do with the drafting of this resolution. . . ." In her answers to this and other statements by Senator Walsh, she neither affirmed nor denied the statement just quoted. Page 94 of the report contains not a word by or about Mrs. Kelley. As a matter of fact, a dozen or more tentative formulations of the proposed amendment were submitted to the Committees of the Senate and the House. I had a hand in making one myself and I think it was the same one which Senator Walsh had in mind in the words quoted above. The final draft was made by Senator Walsh of Montana and ex-Senator Pepper of Pennsylvania.

Assertion No. 6: The amendment "applies to labor whether one is employed or not."

Comment: So do the child labor laws of all those states which prohibit any child from being "employed or permitted to work." The obvious purpose in both the amendment and the state laws is to prevent the exploitation of children engaged upon piece work with their parents, who alone are legally and technically "employed." Witness, contract sweated labor in homes and the cruelly oppressed children of Mexican parents in the beet fields of Colorado. In passing, all the states now possess, by reason of their "reserved powers," full constitutional authority to do all the horrendous things that, according to Mr. Martin, Congress could do if the Child Labor Amendment were ratified. I suggest that he should get excited about this situation and agitate for an amendment to the constitution of his own state of West Virginia depriving it of the power to pass such "communistic" labor laws.

Assertion No. 7: "The possible in government generally happens." Hence Congress will use to the full extent the power conferred by the Child Labor Amendment.

Comment: Congress does not "generally" exercise all its possible powers. Witness, its failure to use the power expressly conferred on it in Section 2 of the Fifteenth Amendment to enforce the right of colored citizens to exercise the electoral franchise. An impressive number of other powers might be cited which Congress possesses but has exercised either indifferently or not at all. The assertion or the fear that men from states which have no higher

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than fourteen- or sixteen-year limits would, when they get to Congress, vote for an eighteen-year limit for all sorts of labor, betrays a very unrealistic, not to say naive, understanding of practical politics.

Assertion No. 8: The amendment would enable Congress to "nationalize" and "Russianize" the children of the nation. "It is an attack upon the family. It strikes a blow at the home. It is opposed to the ideals, the traditions, of our American institutions."

Comment: These more or less rhetorical and more or less reckless charges are too general to merit a more definite reply than a citation of the well-known rule of argumentation: "What is gratuitously asserted may be gratuitously denied."

Assertion No. 9: Under the implied powers granted by the amendment, "Congress can take over the educational system of the country and prescribe through a federal bureau educational methods and standards."

Comment: This assertion has probably done the amendment more harm than any other that has been uttered by the opposition. Obviously it raises a technical question, the question of constitutional construction. Whether the amendment gives Congress this alleged power over education can be decided with final authority only by the Supreme Court of the United States. In the meantime, no opinion about it is worth anything if it does not come from a recognized student and authoritative interpreter of the Constitution. For the benefit of your readers, I am requesting you, therefore, to print the paragraphs which I am enclosing herewith from the speech delivered by the late Senator Walsh of Montana on the Child Labor Amendment in the Senate of the United States, January 8, 1925. Neither Mr. Martin nor anyone else will dispute Senator Walsh's exceptional competency in this matter.

None of the unproved assertions in Mr. Martin's article is original. We who were in close touch with the controversy on the Child Labor Amendment in the years 1924-1925 recognize all these assertions as old acquaintances. We are also aware that they all derive ultimately from two classes of sources: first, the National Association of Manufacturers, whose very able General Counsel, James A. Emery, wrote one of the earliest pamphlets against the amendment. Mr. Emery is a Catholic, but for a quarter of a century or more he has appeared before congressional committees in opposition to every important measure of social justice introduced in Congress during that period. The other source is certain super-patriotic and pseudo-partiotic organizations which see in every effective piece of social legislation an attack either upon the Constitution or upon American political traditions and institutions. Yet thousands upon thousands of Catholics, as well as other Americans, have accepted unquestioningly this selfish and pernicious propaganda. Under its influence, these Catholics and these other Americans have come to look upon the Child Labor Amendment as the result of a clever and diabolical plot to transfer the control of children from the family to the federal government.

In closing, I wish to say that I knew practically all the principal promoters of the Child Labor Amendment and was fairly well acquainted with their activities in bringing the proposal before Congress. I have never known a group more honestly desirous of ending the evil of child labor. That was their single aim. Yet they have been and are still vilified as plotters against "the family, the home, the school and the church." Even the dead have not been spared. I knew Florence Kelley for almost a quarter of a century. As one of the vice-presidents of the National Consumers' League, of which she was general secretary, I worked with her on behalf of minimum-wage legislation and other laws for the protection of the weaker economic classes. I have never known any other person, man or woman, who labored with quite so much self-denial and effectiveness on behalf of "the least of these." Ex-Governor Smith and ex-Secretary Newton D. Baker have quite recently acclaimed her devotion to these causes in more eloquent language than any that I could command. Therefore, I should like to take this opportunity, Mr. Editor, to protest against the wholesale calumniation of both the dead and the living, perpetrated by certain opponents of the Child Labor Amendment, and I should like to point out that the Eighth Commandment has not been repealed.

RT. REV. JOHN A. RYAN.

Excerpts from the Speech of Honorable Thomas J. Walsh:

The relevant section of the amendment reads: "The Congress shall have power to limit, regulate and prohibit the labor of persons under eighteen years of age."

The inquiry is propounded as to whether the word "labor" does not include intellectual as well as physical labor. The whole history of the child-labor movement answers that it does not. The context answers that it does not—that is, except in the most limited sense. In determining what Congress meant by the language it used and what the people of the country mean by the terminology employed in the amendment should it be ratified through the action of their representatives in the state legislatures, regard must be had to the evil to be met and remedied. Indisputably, undeniably, it was to save children from the evil effects of undue physical toil or physical toil under conditions inimical to health and normal growth. Public attention has been called to the case of infant prodigies or other very young children of unusual talents who were permitted or required for profit publicly to exhibit their gifts or attainments to an extent perilous to their physical growth or possibly their normal intellectual development. And it may be that some child labor laws have attempted to meet such cases, but disregarding such exceptional conditions, they have uniformly been addressed to the physical labor of the child. Even in the exceptional cases referred to, the physical effort was to be repressed, though the supposed injury was due to the accompanying extraordinary mental exertion.

The conclusion to which a consideration of the evil to be remedied, as that subject is illuminated by the history of the child labor movement, necessarily impels, is enforced by the very language of the amendment which gives Congress authority to "limit," or "regulate," and to "prohibit" the labor of persons under eighteen years of

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age. Would it not be perfectly absurd to imagine that the people intend to authorize Congress to prohibit the intellectual labor of such persons and thus prevent them from getting an education at all? Yet to this conclusion we are driven if we conceive that either the words "limit" or "regulate" are to be held to apply to such labor. It will scarcely be argued that the power to "limit" would authorize the entry of the nation upon the task of educating children and certainly the power to "prohibit" would not. When the Congress and the people conclude to vest the national government with the authority to take over the enormous task of public instruction, the education of the youth of the nation, some less equivocal language will doubtless be used and must be used to satisfy any sensible court of that purpose.

Authority as well as reason impels to the conclusion that the fears entertained in some quarters that the federal government would, in some wise, under the amendment control education are without foundation.

In Church of the Holy Trinity v. United States, 143 U. S. 457, it was held that an act of Congress prohibiting the admission of "aliens under contract or agreement to perform labor" here did not apply to the case of a minister of the gospel engaged by a religious organization to act as its rector. The court applied in that case universally acknowleged principles of law equally applicable in the construction of constitutional provisions and statutory law expressed by it as follows:

"It is a familiar rule, that a thing may be within the letter of the statute and yet not within the statute, because not within its spirit, nor within the intention of its makers. . . . Again, another guide to the meaning of a statute is found in the evil which it is designed to remedy; and for this the court properly looks at contemporaneous events, the situation as it existed, and as it was pressed upon the attention of the legislative body. . . .

"Where there was presented a definite evil, in view of which the legislature used general terms with the purpose of reaching all phases of that evil, and thereafter unexpectedly it is developed that the general language thus employed is broad enough to reach cases and acts which the whole history and life of the country affirm could not have been intentionally legislated against, it is the duty of the courts under those circumstances to say that, however broad the language of the statute may be, the act, although within the letter, is not within the intention of the legislature, and therefore cannot be within the statute."

The law books are replete with cases limiting the application of labor laws to those engaged in manual labor and to labor in which intellectual effort is relatively unimportant or inconsequential. From them the dictionaries and glossaries have evolved the principles expressed in the following:

"In the ordinary significance of the term 'labor' is understood to be physical toil.

"It is safe to say that the word 'labor,' when used in its ordinary and usual acceptance, carries with it the idea of actual physical and manual exertion or toil and is used to denote a member of that class of persons who literally earn their bread by the sweat of their brows and who perform with their own hands, at the cost of considerable physical labor, the contracts made with their employers. (Oliver v. Macon Hardware Co., 98 Ga. 249; Farinholt v. Luckard, 90 Va. 936.)

"In the language of the business world a laborer is one who labors with his physical powers in the service and under the direction of another for fixed wages. (Rogers v. Dexter R. Co., 85 Me. 372; 16 Ruling Case Law, 410.)

"The word 'labor' in legal parlance has a well-defined, understood and accepted meaning. It implies continued exertion of the more onerous and inferior kind, usually and chiefly consisting in the protracted exertion of muscular force. 'Labor may be business, but it is not necessarily so, and business is not always labor. In legal significance labor implies toil; exertion producing weariness; manual exertion of a toilsome nature.' (Moore v. American Industrial Co., 50 S. E. 682, 138 N. C. 304.) Words and Phrases—Labor."

In none of the legal definitions of the word has it been given such a scope as to embrace the field of education.

The suggestion that the amendment means national control of education, it is not unreasonable to surmise, originated with one who knows better, to excite the fears of some undiscriminating minds overwrought by the so-called Oregon law and the proposal to create a federal department of education. I venture the assertion that the amendment affords no ground for even serious argument that it has such scope or that any self-respecting lawyer will ever stand before a court to contend that it does, assuming that the Congress should ever conclude that it was by the amendment vested with any such authority.

SEMINAR IN MEXICO

New York, N. Y.

TO the Editor: May I, through your columns, call the attention of your readers to the ninth annual Seminar in Mexico? The sessions of the Seminar will be held in Cuernavaca and Mexico City from July 10 to July 30, 1934. The Seminar continues to be a channel through which intelligent public opinion in the United States can be brought into contact with Mexican life and culture. This year's program will be an unusually varied and interesting enlargement of the scheme used so successfully in past years.

The Seminar will be built about round-table discussions in such fields as arts and crafts, economic and social problems, archeology, music and the dance, inter-American relations, literature, history, the Mexican folk, and Indian education. Among the Mexican and American leaders who will participate are René d'Harnoncourt, Diego Rivera, Chester Lloyd Jones, Ramon Beteta, Herbert J. Spinden, Alfonso Caso, Carlos Chavez, Edwin M. Borchard.

Application for membership and requests for detailed information should be addressed to

HUBERT C. HERRING, *Executive Director, Committee on Cultural Relations with Latin America, 112 East 19th Street, New York, N. Y.*

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BOOKS

Determinism with a Difference

The Idea of National Interest, by Charles A. Beard. New York: The Macmillan Company. $3.75.

"THE IDEA OF NATIONAL INTEREST" is divided throughout into two rather clear divisions. One of these starts out with the following proposition concerning the reaction on foreign policy of national interest: "This concentrated program is primarily economic in object. It covers the protection of property and property rights already obtained, the acquisition of concessions, opportunities and privileges from which profits may be derived, the collection of damages for losses, real and prospective, already suffered, and the establishment of legal and other conditions conducive to advantageous operations." The economic interest is no longer in a sort of barter, "a simple exchange of values, expressed in mutually desired commodities which neither country possessed," but rather "the accumulation of profits in the hands of operators and promoters. . . . Since the business is primarily economic in nature, it should be possible to express the result in the form of a balance sheet showing gains in wealth accruing to the American nation set over against the cost of government operations charged to the American taxpayer." This balance sheet was not attempted until under the impact of the crisis the tacit agreement with Adam Smith was challenged: "The easy assumption that any immediately profitable enterprise undertaken by an American business man abroad . . . redounded *ipso facto* to national interest was questioned. . . ." The book is extremely valuable for insisting upon the sensible procedure of getting up a real national ledger and for starting the process off intelligently. This part of the book assumes the legitimacy of the thoroughly economic interpretation of the idea of national interest.

But the greatest importance of the work is in its effort to show how the idea that national interest is this unromantic business affair, grew up and took possession of our foreign policy, and what other conceptions opposed it while it grew, and how it may be attacked now. Dr. Beard, as is well known, has a conception of historical progression which gave his great work, "The Rise of American Civilization," a feeling of assured movement unusual and most pleasing to read. It also explains, perhaps, the limits of this assurance, and the style of satire in which he writes. Although the present volume is not so completely thought out nor so well written stylistically nor so overwhelming from a factual point of view, it does exhibit prominently the Beard character. He seems to insist on a materialistic interpretation of history in all his marshaling of events and explanation of the past. He seems to say that Marxism is correct in telling why things have actually been as they have been. "Not until after some assurance of bare survival was attained did it become necessary to go beyond the deed and establish some reason for it. . . . *Am anfang war die Tat;* in the beginning was the deed . . . the course of territorial expansion and its covering philosophy." Et cetera along the road of

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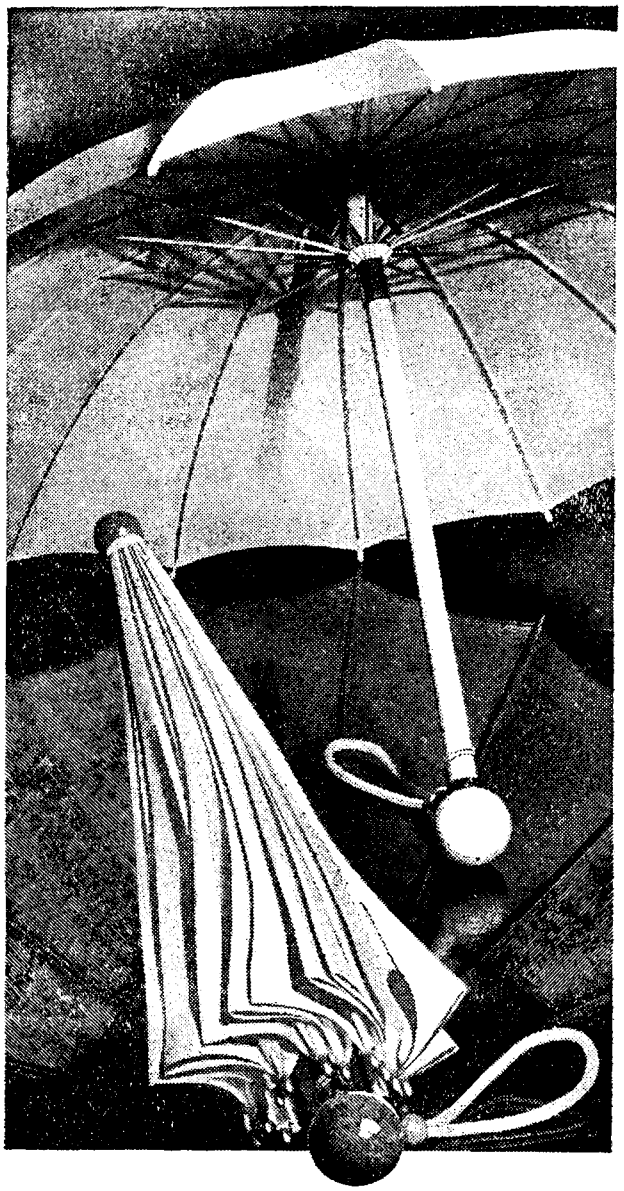

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Next Week

WAGES, by Gerhard Hirschfeld, is a most valuable and enlightening exposition of the struggle between the employer and the wage earner, the economic forces behind this struggle, and of what happens when the government steps in and settles the issue in behalf of a conflict in a larger arena for trade superiority. Two economic schemes, one involving the "primacy of production" and the other the "primacy of consumption and buying power," are illustrated by their operations in the world today. It is the second of these, says the writer, which has been emphasized by the New Deal, and he suggests three things which the government can do to help capital and labor. . . . DON'T OWN ANYTHING, by T. Swann Harding, recounts personal experiences of the tragedies and comedies of being possessd by possessions. . . . THE CRITICISM OF HERBERT READ, by Craig Ladrière, analyzes a critic who became obsessed with applying to literature so-called "psychological" rules and formulae with too little regard for esthetic, poetic and rhetorical values, and who rationalizes away such useful categories and terms as "classical" and "romantic." This article is in itself a brilliant excursion in literary criticism. . . . GREGORIAN MUSIC, by Dom Gajard, choirmaster of the Abbey of Solesmes, is an authoritative statement which, in the words of the translator and abridger of this article, Evelyn Benedict, "gives the highest religious and spiritual ideal of the chant, as well as a little of the technical musical side, and explains it in a short compass better than I have ever before seen it explained."

economic determinism. Trotzky is a historian altogether on this plane, and his "History of the Russian Revolution" has the almost perfect unity and clarity of beautiful logical deduction, and it has no essential satire, nor inherent drama.

But Beard does not appear willing to accept dialectical materialistic compulsion. His drama is real drama. His style is real satire. People have acted in the materialistic way they actually have acted; but it might have been otherwise. Opposition has been real opposition and not the dialectical antithesis of the same thing. And most of all, the future is in our hands: "A new conception with a positive core and nebulous implications, is rising out of the past and is awaiting formulation at the hands of a statesman as competent and powerful as Hamilton or Jefferson." The inconsistent freedom and optimism at the end of Beard's books, and his vital satire, prove he is no Marxian historian.

His attempt to separate the Jeffersonian and Hamiltonian ideas on national interest is almost surprisingly unconvincing. He insists on seeing a unity between domestic economic affairs and foreign policy. He insists on identifying *Machtpolitik* with the Pennsylvania type of profiteering capitalism. He does not successfully distinguish imperialism and internationalism. He does not create a definite rôle for the tariff. He leans over backward avoiding the way someone like André Siegfried would look at the formation of the Democratic party. All this without sufficient apparent reason and qualification. His dealing with this problem seems to indicate very typically and clearly that Beard must simplify his history and distil it still more finely until he accepts confidently a mechanistic interpretation, or else he must seek another principle of organization and must gather other data and explanation into the material he accepts as significant, if he would avoid confusing the readers who in such great numbers admire and respect his historical work.

PHILIP BURNHAM.

An Explorer

Meriwether Lewis of Lewis and Clark, by Charles Morrow Wilson. New York: Thomas Y. Crowell Company. $3.00.

THIS is a fascinating biography, one of the best in years, a book of enduring merit. It is written with authentic color, with understanding and a saltiness of phrase and a nice appreciation for the natural humor in humorous situations—the best kind of wit. Heroic America of the days when there were vast primeval regions to explore and to add to the seemingly inexhaustible diversity and bounteousness of nature to be had for the asking by the pioneer in this country, is limned big as life. There is drama, struggle, adventure with the outcome always in suspense, with actors against whom it could not be charged that they were mean or their accomplishments small or futile. There is that rather rare thing today since the fashions in apperception have markedly changed with the change of our writers from being preponderantly rural to preponderantly urban—there is a

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hero. He was a gentleman, brave, courteous and reliable and a truly great pioneer.

It is rather remarkable that Charles Morrow Wilson's biography is the first complete life of Meriwether Lewis to be written. The author is fortunate in his subject and he has adequately filled up the gap in the records of our great Americans. The Lewis and Clark expedition which was the first to cross the newly acquired Louisiana Territory to the Pacific, is not alone among the exciting and historically important events in Lewis's life. He was born in Virginia just two years before the Declaration of Independence. His family was intermarried with that of General Washington and valiantly befriended by Thomas Jefferson. He played as a boy with Billy Clark who was to be his companion in the journey through the trackless westward forest and over mountains and plains. Together they served under mad Anthony Wayne in a semi-comic sortie of the raw, new army of the United States. When Jefferson was elected President, he sent for Lewis to be his secretary and a member of his household. In all such incidents the present biography catches the colorful human note as well as outlines the background of the larger, historic issues. "The young captain," it relates, "shed his uniform, invested in a civilian outfit of hand-tailored serge, a cocked hat and a sky-blue overcoat, bought a carpet bag made of yellow deerskin trimmed in scarlet, and having donned his attire, boarded a stage for Washington."

Theodosia Burr, daughter of the brilliant and caustic Aaron Burr, was not among the least of his interests there. When Jefferson bought the Territory of Louisiana, which included the present states of Louisiana, Arkansas, Missouri, Oklahoma, Kansas, Nebraska, the Dakotas, most of Idaho and Montana, and considerable parts of Texas, New Mexico, Colorado and Wyoming—a million miles of wilderness inhabited principally by wild animals and sparsely by Indians and by wandering traders and *agents provocateurs* of the various European nations scheming to possess the territory—Lewis was chosen to traverse it and to report on its general characteristics. This he did with an eye to the details of the fauna and flora in this pre-white man western world and of the Indian tribes. His voyage is an epic. Returning, he was made governor-general of the territory. His struggle then to develop commerce and husbandry under peaceful and law-abiding conditions and to assist in the eradication of diseases afflicting the red men, is no less fascinating. He was then thirty-one; he died in a lonely cabin in Tennessee when he was thirty-five, either at the hands of an assassin or by his own hands in a fit of despondency.

The author of this saga of our land, Charles Morrow Wilson, is in this reviewer's humble opinion the best writer in our times from and about the United States' vast rural expanses and life. He conveys to this account a tang of the country and the American countryman—not the degenerates of some of our modern writers' acquaintance or perfervid imagination, but the hard-working, decent-aspiring hombres that deliver the goods that keep the locust hordes in the cities from starving to death. In short, this is an enjoyable book with solid profitable content.

FREDERIC THOMPSON.

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Pleasantly Disconcerting

Rediscovering America, by Harold E. Stearns. New York: Liveright Publishing Corporation. $2.00.

A SOMEWHAT long-drawn-out style, resembling that of Henry James with far fewer inversions and parentheses, is used by Harold Stearns to rediscover the America he left twelve or more years ago for residence in France. The style has considerable wistful charm, not a little humor, some vanity, some very Protestant notions (e.g., on religion and birth control) of the type that an "emancipated" New Englander might be expected to entertain, and proves how very opposed modern America is to European culture.

The book is pungent and pungently written, despite or because of a curious Bohemian mixture of Back Bay intellectualism and *Police Gazette* newsiness. Its mental attitude, being that of the *New Republic* in 1920, suffers from incomplete digestion of the present American scene, which has retitivated Mr. Stearns's sensibility and enthusiasm without as yet meaning much to his heart and interpretive power. Something of the softness of those Paris afternoons at the sidewalk café still linger about his prose and his views; a nostalgia for French civilization often comes between him and America, and he sees through lenses that will need more correction for the astigmatism of twelve years. To be understood, America needs an emancipation from continental points of view, however valuable they may be intrinsically or personally to Mr. Stearns. There is nothing essentially wrong in being a flaneur or an observer, but when the observer has still one foot in Europe and one in America, it makes a disconcerting, if interesting, book, with obvious flaws.

JAMES W. LANE.

Poetry, Loose-leaf

The Poetry Series: Apology for Love, by Kathleen Tankersley Young, decorated by Jane Berlandina; A Wreath for Margery, by Horace Gregory, decorated by Alexander Byer; Notre Dame des Cadres, by Lincoln Kinstein; Two Poems, by Carl Rakosi, decorated by Frances Foy; Two Poems, by Laurence Vail, decorated by Max Axe; Two Poems, by Paul Bowles; Houdini, by Bob Brown; A Sheaf, by Raymond Ellsworth Larsson, decorated by Osvaldo Guglielmi. New York: The Modern Editions Press. Boxed, the eight pamphlets, $2.00; *separately,* $.25 *each.*

BECAUSE of the lonely death in Mexico last spring of Kathleen Tankersley Young—mysterious, remote, an item only to one New York newspaper at the time, a death of which months after it is impossible for intimates even to learn more than a police record would tell—these eight are the last pamphlets that will be published by the Modern Editions Press, started solely for the publication of such leaflets, common enough abroad, but undertaken here by none except first-edition publishers, preciously and at a ridiculous expense to the reader. Such pamphlets as these should long have made accessible the work of these young American writers whose writing is as subtly described as it is surely praised when one says

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its authors can be found inhabiting (at least) a decent obscurity.

One is inclined to name Miss Young's own "Apology for Love" the most striking of these poems. Direct, forceful, melancholy from a profund disillusion without bitterness, one is not sure whether its strangeness and unreality are that of dream or madness:

"A girl with red eyes came in saying:
The music is over
And the voice kept saying:
The music, the music is over."

Nor is one certain whether to praise Mme. Berlandina's drawing for being the poem's perfect accompaniment, or the poem for being an excellent verbal accompaniment to it.

Of the rest of the eleven poems, Laurence Vail's "Saint Cloud," Bob Brown's "Houdini," Carl Rakosi's "The Lobster," Paul Bowle's "Message," describe at once the mutations of a surrealism that is most native to Miss Young's poem and of an "objectivism" which still is content to pick threads and to embroider within the confines of the pattern William Carlos Williams long since had established. These, with the discordant, diversely impelled, bitter and wistful, powerful, ill-articulated "Wreath for Margery" by Horace Gregory and the paradoxical, gangling, savage "Notre Dame des Cadres" —with so much of the literary history of the twentieth history stowed about its person as to remind one of the Marx brother who lets fall from his blouse and pantaloons enough silverware to supply an inn—offer as compact a statement of the state of "contemporary American writing" in those remote recesses where always it is refreshed, as one could ask. One regrets the absence only of Mr. J. V. Cunningham's classical and surprising intelligence and Kenneth Rexroth's cryptic and personal remotenesses, intermittently made bold with lights.

RAYMOND LARSSON.

Assaying Marriage

Family Affair, by Nelia Gardner White. New York: Frederick A. Stokes Company. $2.00.

THIS is the story of a woman's courageous attempt to approximate her ideal of marriage. After fifteen years of married life Mary Goodspeed finds herself in a situation which threatens to suppress her finer instincts and atrophy her spirit. She is painfully aware, as are all idealists, of the discrepancy between reality and her desire, but she has the strength never willingly to compromise. To her acutely sensitive spirit marriage means infinitely more than to most people, and having once glimpsed its possibilities she sets out to realize them.

In each of her novels Mrs. White has handled with increasing skill the problems of family life. The few remaining faults of her style are soon forgotten when one realizes the significance of her subject and the clarity of her perception of it. "Family Affair" not only provides a sane comment on contemporary marriage, but is relevant to the experience of all who desire to establish more satisfactory human relationships.

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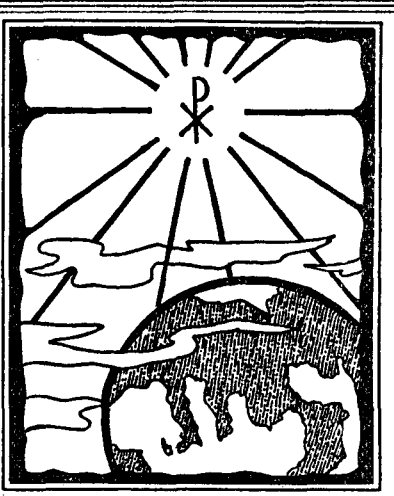

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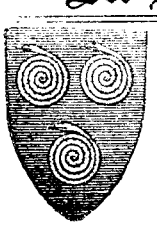
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Briefer Mention

Becoming a Writer, by Dorothea Brande. New York: Harcourt, Brace and Company. $2.00.

THE PRESENT reviewer may as well confess that he found Mrs. Brande's book rather horrifying. It is from many points of view decidedly original, it is based upon practical experience and it concentrates on training the writer as a person rather than upon improving his technique. But here is part of the method: you have acquired the "rough draft" of a story, and you take it out for a walk, which becomes steadily brisker; than you come home, take a bath, "lie down, flat on your back" while remaining awake, and wait until you feel "a kind of surge of energy"; then you dash toward your typewriter and begin to pound away—after having tried all conceivable papers to find the one which suits you best—"the moment you sit down to a machine." To think of large droves of people going through that ritual in order to emerge triumphantly with a story, or at least 5,000 words, is to indulge in a variety of nightmares. But perhaps the thing to do is to write a story about Mrs. Brande's method. After all, too much has already been said about the crudity of Keats restricted to writing odes under an apple-tree, without a bath. Perhaps Francis Thompson had part of the secret, after all. He at least spent an unconscionable amount of time flat on his back.

Nazi Means War, by Leland Stowe. New York: Whittlesey House, McGraw-Hill Book Company. $1.50.

BEING a good European correspondent, Mr. Stowe goes about seeing what he can see. And like a good European correspondent again, he is not invited to sit at secret council tables or to study great statesmen in the privacy of their homes. Put the two things together and you have a start toward getting a fair impression of this book which summarizes all that can be seen of Nazi preparations for military glory but unearths nothing new. The appended philosophy is for the most part of doubtful value.

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